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SOME CULTURAL AND LINGUISTIC PROBLEMS  
OF KUWAITI STUDENTS  
WITH WRITTEN ENGLISH

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BY

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## ABSTRACT

This study aims at investigating the causes of some of the problems encountered by Arabic-speaking students in the Secondary Schools of Kuwait when they attempt to write English, which they learn as their first foreign language. Since these students do not in fact reach the stage of free writing even at the very end of their secondary course, we have limited ourselves in this research to the level of the sentence and its parts. Again, since we are here concerned with writing only, the phonological level has naturally been excluded.

In general terms, one can assume that the main causes of mistakes committed at the level of the sentence and its parts may be of three types: Cultural, Linguistic and Pedagogic. Since the scope of these three topics is too wide for anybody to investigate at one time, this study has been limited to the following areas:

First: The Cultural factor and how it interferes in the learning of a foreign language. This area is dealt with theoretically and in general terms, with brief references to certain specific aspects.

An assessment of the Kuwaiti secondary school students' familiarity with the English cultural background is carried out by means of a special cross-cultural test.

Second: In the Linguistic area, two topics have been tackled, namely:

### (a) The Lexis

This is studied under the following sub-headings: Vocabulary and Culture; Word-Composition (or: Compounding), Prepositional Idioms, and Word-Meaning. Difficulties have been pinpointed on the

understanding that they may arise either from the nature of the English Language itself, or from Arabic interference. For the purpose of discovering where the latter is apt to occur, a contrastive study is conducted in each of the said fields.

At every step, the results of the theoretical study as well as the specific hypotheses put forward are validated by means of special tests.

(b) The Verb System:

The Verb Tense (and other necessarily related characteristics) in English and Arabic are studied and contrasted, and the problems that face the speaker of Arabic anticipated and empirically validated.

In order that the above parts of the study may be seen in their proper perspective, an introductory part of this paper surveys the Educational System in Kuwait and the place of English language teaching and learning in that system.



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# **PART ONE**

## **THE KUWAITI EDUCATIONAL**

## **BACKGROUND**

## CHAPTER ONE

### THE EDUCATIONAL SYSTEM IN KUWAIT

#### I. THE SCHOOL LADDER

Since the academic year 1956-1957 the school ladder in Kuwait has consisted of four primary, four intermediate and four secondary years. The primary stage is preceded by a period of two years spent at the infant school (or kindergarten) which accepts children at the age of four and sends them to the primary school at six. No public examination is held at the end of the primary stage and pupils are promoted to the intermediate school after passing their school examinations. However, at the end of the intermediate stage, only those who pass their General Intermediate Examination can proceed to the secondary schools or to other institutes that are of secondary school status, such as: the Commercial School, the Technical College, the Secondary Vocational School for Girls, the Primary Teacher Training Institutes,<sup>1</sup> and other specialized institutes that are not under the authority of the Ministry of Education. At the end of the secondary stage a public examination is held and qualifies successful candidates for higher studies.

The Compulsory Education Law stipulates that every Kuwaiti boy and girl should attend school up to the end of the intermediate stage (or to the age of 16). In fact everybody is strongly encouraged to complete his or her secondary education. The Government tries its utmost to offer the appropriate education to everybody including the physically and mentally handicapped for the education of whom ultra-modern and fully-equipped Special Institutes have been set up.

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<sup>1</sup> These institutes are being gradually transformed into institutes of higher education which a student can join only after passing the public Secondary School Examinations. This decision was taken by the Ministry of Education in March, 1971, and will come into effect as from October, 1973.

Of those students who pass their General Intermediate Examination, about 80% go to the ordinary (i.e. academic) secondary schools; the rest branch out to the various institutes mentioned above. (The official figures for the school year 1970-1971 are: 15,997 and 3,418 respectively.)<sup>1</sup>

All education in Kuwait is free, up to the end of the university course. Out of those who complete their secondary school studies successfully, the best (i.e. those who attain an overall average of 70% and above) are given the choice either to join the University of Kuwait or to pursue their studies abroad. Anybody with an average of over 55% is entitled to enrol at the University of Kuwait or at any other institute of higher education in the country. Those attaining an average of 50-55% are allowed to join institutes of semi-university status.

The University of Kuwait is a recent establishment from which the first crop of students graduated in June, 1970. It consists of the Faculty of Arts, the Faculty of Sciences, the Faculty of Law, and the Faculty of Politics, Economics and Commerce. In the academic year 1970-1971 there were 1,988 students in all undergraduate classes, 85 preparing for diplomas, 144 for the M.A. and 8 for the Ph.D. degrees. According to the Regulations all except 10% of the students should be Kuwaiti citizens. But in fact a number of scholarships are in addition granted to students of various nationalities.

## II. ADMINISTRATION

As in the majority of Arab countries, the Educational System in Kuwait is highly centralized. The Minister of Education is usually a

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<sup>1</sup> All figures (unless otherwise stated) that will appear in this part of the paper are based on an official pamphlet entitled "EDUCATIONAL STATISTICAL DATA" (henceforth to be referred to as E S D) issued by the Ministry of Education-Department of Research and Technical Co-ordination - in April, 1971.

political figure. The highest civil servant is the Under-Secretary who has four assistant Under-Secretaries to help him with the work. Next come heads of the various departments; then we go down in the hierarchy to the teachers, assistants and clerical staff.

The general educational policy is decided at the top, so are other important matters connected with the appointment and dismissal of teachers, the drawing up of the syllabi, the provision of furniture, books, etc. Heads of departments enjoy a certain amount of autonomy in day-to-day transactions. Little freedom is left to the staff of each school in deciding any of the major issues. The purely technical aspect is carried out by the teachers who are supervised locally by the senior teachers and the headmasters and centrally by the inspectors. In each inspectorate there is a senior (or chief) inspector who is responsible to one of the Under-Secretaries for all technical matters pertaining to his subject: Sciences, English, Arabic, etc.

### III. GENERAL INFORMATION

Tables I and II below show the essential data for the year 1970-1971. They show a total of 202 schools of all sorts populated by 138,747 students who are taught (and catered for) by 9,085 teachers, secretaries, etc.

This does not in fact represent the total population of all schools in the country. In addition to the government schools, there are 64 private schools which look after the education of 32,282 students,<sup>1</sup> bringing the total to 171,029 out of the whole population of the country which was, according to the 1970 Census, slightly above 750,000 people (about 50% of them non-Kuwaitis). Thus the student-body constitutes about a quarter (23%) of the total population of the country.



TABLE I  
SCHOOLS  
1970-1971

Ordinary Schools		Institutes	
School	No.	Institute	No.
Kindergartens	44	Intermediate teacher training colleges	2
Primary schools	59	Primary teacher training institutes	2
Primary/intermediate schools	23	Special institutes (Blind, etc.)	11
Intermediate schools	38	Religious Institute	1
Secondary schools	19	Boys' Technical College	1
		Girls' Vocational School	1
		Commercial School	1
Total	183		19
Total number of schools and institutes			202

TABLE II  
STUDENTS AND TEACHERS  
1970-1971

Schools			Institutes		
Schools	Stu- dents	Teac- hers	Institute	Stu- dents	Teac- hers
Kindergartens	12,830	789	Intermediate teacher training colleges	461	55
Primary schools	57,414	2,813	Primary teacher training institutes	1,642	293
Intermediate schools	47,065	3,084	Special institutes	1,002	197
Secondary schools	15,997	1,521	Technical (Boys/Girls)	1,565	235
			Commercial School	489	63
			Religious Institute	282	35
Total	133,306	8207		5,441	878
Grand Total for schools and institutes				138747	9085

The ratio of teacher-student in all schools (after excluding secretaries, typists, librarians, store-keepers, etc.) is 1:15 in 1970-1971;<sup>1</sup> while the average sizes of classes are 33, 31 and 28 in the primary, intermediate and secondary schools, respectively.<sup>2</sup>

Out of the total population of government schools (i.e. 138,747), 78,363 are boys, the rest are girls.<sup>3</sup> Thus the proportion of boys to girls in all schools is: 56% to 44%.

Allowing for the fact that non-Kuwaiti students are not admitted into kindergartens, and that only students on scholarships are accepted in the various specialized institutes, we have the figure 29% representing the proportion of non-Kuwaiti students in all schools. In fact this percentage differs from one stage to another. In the ordinary primary schools it is 29%, in the intermediate 34.6%, and in the secondary schools 43.6%.<sup>4</sup>

Out of the whole teaching staff, only 24.8% are Kuwaitis; the rest are recruited from the various Arab countries. The great majority come from the U.A.R. (42.7%) and Palestine/Jordan (29.8%).<sup>5</sup>

There is no need to go into more details. One more point that is worth mentioning is the fact that 9.8% of the total budget of the Government is spent on education. This does not include almost an equal amount spent on school building by the Ministry of Public Works.<sup>6</sup>

1 *ibid*, p. 4.

2 *ibid*, p. 4.

3 *ibid*, p. 9.

4 *ibid*, pp. 11 and 12.

5 *ibid*, p. 14.

6 *ibid*, p. 21.

## CHAPTER TWO

### THE PLACE OF ENGLISH IN THE EDUCATIONAL SYSTEM

English is taught in all government schools in Kuwait as a foreign language, and usually (except for a few North African students) as the first foreign language. French is taught as the second foreign language only in the last two years of the secondary schools to students of the Arts section. Nowhere in Kuwait, except in a few English or American private schools, is English used as the medium of instruction.

The teaching of English in the government schools of Kuwait starts in the first year of the intermediate stage and continues for eight years, i.e. until the end of the secondary stage. (Many private schools, however, start English in the primary stage, and even in kindergarten.) Except for students of the science section, who in the last two years of the secondary school have only seven weekly periods, all students in intermediate and secondary schools have eight periods of English per week.

#### I. THE ENGLISH LANGUAGE COURSE USED AT PRESENT

Until the academic year 1963-1964 English Language courses used in the schools of Kuwait were either Dr. M. West's books or others based on the same principles and employing the same methods advocated by him and adopted in several parts of the world. Although such books have their own merits and are still appropriate and useful under certain circumstances, they did not serve the particular objectives of foreign language learning in Kuwait - a country that was already developing at a tremendous pace and trying very hard to take its proper place among the more developed countries of the world. This necessitated an overall re-examination of the English syllabus. Thus it came about that the present course, namely: W. S. ALLEN & Ralph COOKE, Living English for the Arab World (published by Longmans) was adopted in that year.

The first edition of the course consisted of three books meant to cover the three years of the preparatory stage in such Arab countries that had a school ladder different from that of Kuwait, (i.e. the 6-3-3 ladder). In such countries English was started in the first preparatory year and continued for six years only. However, after experimenting with this first edition for three years, it became quite clear that the linguistic material embodied in each book was too much to be taught properly in one school year in Kuwait. Negotiations between the Ministry of Education in Kuwait and the authors of the course eventually resulted not only in spreading the material over four years instead of three but also in considerable revision of the whole course in the light of actual classroom experience. The revised version of the course was published in 1966 and this is the one currently used in all intermediate schools in Kuwait.

Arrangements were also made with one of the authors, namely W. S. Allen, for the preparation of a course for the secondary stage, to be very closely integrated with the intermediate course. The first three books of the new course are already in use and the fourth will come into use in the school year 1972-1973.

## II. TEACHERS

1. Recruitment. Until the academic year 1968-1969 only one part-time man-teacher and five women-teachers out of a total of more than 700 were native Kuwaitis. Now, however, Kuwaiti graduates of Teacher Training Colleges and universities in Kuwait and abroad are beginning to change the picture, though very slowly. In the academic year 1970-1971 there were about 60 Kuwaiti teachers of English (21 men and 39 women) out of a total of 884, forming a percentage of less than 7%. The rest are recruited mainly from the rest of the Arab World. The two greater numbers come from U.A.R. (about 47%) and Palestine/Jordan (about 40%).

2. Qualifications. Table III below gives an idea of the distribution of qualifications among teachers (men and women) in the intermediate and secondary schools. It will be noticed that more than half the teachers (53%) hold a B.A. degree only (usually in English literature), whereas only 2% hold an M.A. degree and 21% a B.A. plus a Diploma in Education (in the great majority, the diploma having nothing to do with the teaching of English). There are still about 14% of the teachers who are graduates of Teacher Training Institutes (i.e. two years after secondary school) about a third of whom are recent Kuwaiti graduates of such institutes in Kuwait. It can also be noticed that 4% of the teachers hold a university degree in a subject other than English, while 6% are either graduates of a junior college (i.e. with two years after secondary school) or are holders of the Secondary School Certificate only.

More of the professionally qualified teachers work in secondary schools, whereas more of the low qualification category teach in the intermediate schools. The proportion of the B.A. holders to the total staff in each of the intermediate and secondary schools, taken separately, is almost the same. These teachers, as already mentioned, form the majority of teachers in all schools.

Women-teachers are distributed according to their marital status as in Table IV below: The table shows that 58% of all women-teachers are married. There are more of them (c. 70%) in the secondary than in the intermediate schools (c. 51%). This data is significant in the light of the fact that the rate of reproduction in the Arab World is generally high and that a married woman-teacher is entitled to a paid maternity leave of two months when a baby is born to her. The latter fact has some bearing on the efficiency of teaching in girls' schools.

TABLE III  
ENGLISH TEACHERS' QUALIFICATIONS

Stage	Sex	Qualifications						Total
		M.A. (Eng.)	B.A. & Dipl.	B.A. (Eng.)	T.T.C.	B.A. (other)	Sophomore/ Matricu- lation	
Sec.	M	5	75	99	5	6	1	191
Sec.	F	3	52	65	5	9	1	135
Total		8	127	164	10	15	2	326
Int.	M	6	45	167	66	19	19	322
Int.	F	-	19	141	49	1	26	236
Total		6	64	308	115	20	45	558
Grand Total 14			191	472	125	35	47	884
Percentage		2%	21%	53%	14%	4%	6%	100%

TABLE IV  
WOMEN TEACHERS' MARITAL STATUS

Stage	Single		Married		Total
	No.	%	No.	%	
Sec.	43	30%	92	70%	135
Int.	113	49%	123	51%	236
Total	156	42%	215	58%	371

3. Training. Generally speaking, the standard of the teachers' English, especially written English is not too bad, (though this has been deteriorating lately owing to the deterioration of the standard of English teaching at the various universities). But oral fluency and, quite often, mastery of the most common idiomatic expressions in English leave much to be desired. Although their pronunciation of individual sounds is on the whole quite satisfactory, their stress and intonation are particularly inaccurate. But most of all, it is the lack of the proper training in teaching English that constitutes the major problem with the great majority of teachers. Hence arose the great need for in-service training. Top officials at the Ministry of Education have been for the last few years giving full support to the Inspectors of English who launched a sort of training campaign in 1963-1964 and have been trying to keep this up ever since. The campaign aimed at providing the minimal essential training for every teacher in active service. At the same time there was the persistent problem of training about a hundred new teachers that join the ranks every year. The campaign has yielded good fruit and this was naturally reflected in the kind of rewarding effort the teachers could put in. But this programme has had and still has its own problems. One of these is the fact that the long summer vacations are of no use for training purposes owing to the severe weather conditions and the fact that most teachers leave the country in summer. Thus all training has to be carried out in the afternoons, and these are not always very pleasant for the teachers who attend the courses since they are usually tired from their work in the morning. Another important problem is the shortage in the personnel who are capable of undertaking such training.

Thus, looking for another way to help the teachers was inevitable. This assistance took several forms, namely: (1) The appointment of the

better qualified and trained teachers as senior teachers in the big schools where they could give a hand to a number of teachers working in each of those schools; (2) Area orientation sessions held at the beginning of the year by the inspectors each of whom deals with a number of teachers allotted to him during the year; (3) Demonstration classes conducted by the inspectors at the beginning of the year for the benefit of the new and specially incapable teachers; (4) Local and general seminars held monthly for the benefit of the senior teachers and other interested teachers, and (5) frequent meetings of the inspectors and senior teachers for the discussion of different problems in an attempt to find acceptable solutions.

### III. STUDENTS' MOTIVATION

In the early stages of learning, children are not aware of the final objectives of pursuing any educational course. Most of them, however, are psychologically oriented at home to be ready for school when they reach a certain age. Still, it is generally felt that they are averse to school right from the beginning and until they are made to feel that school is a pleasant place to spend their time in. If it does not prove to be so, the children's aversion usually develops into strong dislike.

Several factors combine to make school either a pleasant or an unpleasant place. The teacher is definitely the most important of all these factors, and part of his work relates to the method he employs in teaching a certain subject.

Applying this to languages, it appears that the more interesting the lesson is made to the students the more motivated they will be to learn what is being presented. Capability of the teacher, the method of presentation, the course, and the teaching aids used decide how motivated a student or a class may be.



This, however, applies only to the early stages when the students are still young. The older they grow, the more difficult it will be to use classroom means only to motivate them. They then have a wider perspective of their future, and they start to concentrate on certain subjects rather than on others. In the first two years of the secondary schools in Kuwait almost all students seem to accept the importance of a foreign language, especially English, for their future careers, since a very high proportion of them join universities after completing their secondary school course. Consequently they are ready to work quite hard at it. The problem arises, however, when at the beginning of the third year of the secondary stage, students branch out and choose either sciences or arts for their special study. The best students choose sciences. But although those students realise the importance of English for their university studies, their syllabus is so crammed with various branches of mathematics and sciences that they simply cannot afford to pay sufficient attention or devote enough time to improving their English. On the other hand, arts students are generally of a lower calibre and, although they have a lot of time at their disposal, they do not make the best of it. Consequently, the students' standard of English in the last two years of the secondary stage does not improve as fast as it should.

#### IV. TEACHING AIDS

The importance of using teaching aids, especially auditory aids, in language teaching has lately come to the forefront. These are being used for children as well as for adults. Without going into great detail, it can be easily said that a great many language teaching aids are being used in the schools in Kuwait. These include, among other things, the film, the gramophone and the tape-recorder (both used on a large scale) and the language laboratory on an experimental basis.

Great efforts are being exerted in order to make full use of the tremendous amount of equipment and material available either in the schools or for use in those schools on loan from the central Teaching Aids Department. Considerable success in this respect has been achieved.

## V. THE ENGLISH LANGUAGE SYLLABUS AND TEXT-BOOKS

1. The Syllabus. The English Language Syllabus is published in the form of a booklet too long to reproduce and attach as an appendix to this paper (92 pages). Most of it, however, consists of general and specific suggestions to teachers on the teaching of the four language skills and the different text-books. There is no need to deal with all this here. Only the relevant sections will be referred to, quoted or reproduced. What mainly concerns us here are the objectives of teaching English in Kuwait. Those objectives, both for the intermediate and the secondary schools, are reproduced in Appendix I.

The very general aims refer to the acquisition, through the foreign language, of a "wider culture" or "seeing into other people's cultures". The specific objectives enumerate the four language skills that the student is to be equipped with, speech given priority in the intermediate stage but reading comprehension emphasized in the secondary stage. Thus the Aural-Oral Method of teaching is advocated for the former stage and partially extends into the latter. The text-books are based on this method though in fact a lot of reading goes on as from the third intermediate year.

One major comment has to be made on the syllabus. The word "culture" mentioned in the objectives is not meant to have the wider anthropological scope that it has lately acquired in Western specialized literature. It simply means "some knowledge about" other people. This

is quite obvious from the way the objectives are actually implemented in terms of text-books and specific suggestions. Nowhere in the suggestions do we find any emphasis on culture in the wider sense (nor, for that matter, on literature either). Nor do we see any thing of the sort in the text-books - as will be demonstrated later.

In point of fact, in the wake of the renaissance of Arab Nationalism around the beginning of the present century, there has been a very strong urge for adopting anything that comes from the West. Things have, however, been changing in the last two decades or so. The prevalent mood nowadays is to find out and revive the good elements of Arabic Culture, especially in the realms of: morality, social relationships, government and politics, law, literature and arts and to limit the scope of borrowing from the West mainly to the field of science. Moreover, the unacceptable political standpoint of the West (particularly America, now) from the major political issues in the Arab World, and the association of the West with the Permissive Society (repulsive to an Arab) have helped to engender a hostile attitude towards the whole culture of the West except the science component of that culture. That tendency and this attitude naturally affect the status of the foreign language which is now mainly learnt for business and educational purposes.

2. The Text-Books. Appendix II shows all the English Language books prescribed for the different schools in the academic year 1971--1972. It shows that the main language course used in the intermediate stage is: Allen & Cooke, LIVING ENGLISH FOR THE ARAB WORLD, books I - IV. In the secondary stage Allen's LIVING ENGLISH SECONDARY COURSE FOR THE WORLD, books I - III are used in the first three years (the last for the first time), and a transitional book: Thornley's ADVANCED COMPREHENSION AND APPRECIATION PIECES in the fourth form. In addition:

- (a) One or two supplementary readers are set for each form, starting from the second intermediate;
- (b) A special reading comprehension book is prescribed for each form as from the third intermediate;
- (c) Guided composition is started in the third intermediate form;
- (d) A dictionary is set for each form as from the third intermediate upwards.

The most important comment to be made on the text-books, especially the main language books, is that they do not set the language in its natural cultural background (as all French books do, for instance). Instead, the greater part of the content of the intermediate course reflects Arabic background. In the secondary course there is an attempt to strike a balance between Arabic, English and world-wide cultures, with the addition of scientific topics. Nevertheless, we should not condemn the books for this reason. In fact this is being done almost everywhere. An examination of the multitude of English books addressed to foreigners will verify this. Furthermore, most probably, the cultural approach to the teaching of English would not in any case be acceptable to most nations that have a rich native culture of which they are proud and which they are trying to revive, as is the case in the Arab World. However the case may be, we will soon find out from our study in the coming parts of this paper the unfavourable consequences that result from the teaching of a foreign language like English if it is divorced from its cultural background.

#### VI. THE STANDARD OF ENGLISH IN THE SCHOOLS OF KUWAIT

In order to get an outside evaluation of the pupils' achievement with the new English Course, the Ministry of Education has twice asked UNESCO to send an English Language Teaching Expert to Kuwait to examine

the state of affairs and report about it. Dr. W. R. Lee, editor of ENGLISH LANGUAGE TEACHING, was chosen on both occasions. He made two visits to the country, the first in February, 1966, and the second in March, 1969. In his first report, he commended the switch to the new course and thought quite highly of the efforts being made in the field in order to improve the quality of English teaching and of the students' standard in English. "I have no hesitation", he says, "in saying that the teaching of English in Kuwait is already in process of development on generally sound lines..... Where the teachers are handling this course well, the results are clearly better than those obtained with the previous text-books (West's NEW METHOD COURSE)".<sup>1</sup>

In his second report he observes that considerable improvement had taken place, especially in the oral expression of English: "Considerable progress has, in my view, been made during the past years. The improvement is most obvious at intermediate school level. Oral work is, again broadly speaking, done in a systematic and fairly lively way and is reasonably effective on the whole, especially at the intermediate level."<sup>2</sup>

This improvement in oral expression and in reading comprehension (started later) has extended to the secondary level, and the standard is generally satisfactory, certainly much better than anywhere else in the Arab World, except Lebanon. But the major problem that has always been felt, and that is felt more strongly by university staff now, is the inability of the students to write even a short account or summary

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1. W. R. Lee, Report on the Teaching of English in Kuwait, (UNESCO: mimeographed copy at the Ministry of Education, Kuwait, April, 1966), p.1.
  2. W. R. Lee, Second Report on the Teaching of English in Kuwait, (UNESCO: mimeographed copy at the Ministry of Education, Kuwait, May, 1969), p.4.

without committing a great number of mistakes of all sorts.

These mistakes are due to various reasons: cultural, linguistic, pedagogic, etc. In the rest of this paper we will attempt to investigate certain limited fields of the two very wide areas of Language and Culture. To the latter of these we must turn our attention at once.

PART TWO

THE CULTURAL BACKGROUND

TO THE LEARNING OF

ENGLISH

CHAPTER THREE  
LANGUAGE, THOUGHT AND CULTURE

Having conducted a general survey of the English language learning situation in Kuwait, our next task will be to carry out a short investigation of the cultural situation and find out how favourable it is to the learning of English as a foreign language in the country. We intend to conduct a practical assessment of our secondary school students' familiarity with the English cultural background and look for the sources of whatever measure of familiarity is ascertained. Then the educational implications will have to be tackled.

But before we go into that, it seems vital to this study that we should first examine the theoretical arguments regarding the relationships that hold between the three corner-stones of any linguistic activity or skill, namely: language, thought and culture. Let us, then, start with the relationship between the first two.

I. LANGUAGE AND THOUGHT

What is the nature of the relationship that holds between language and thought? Which one influences the other? Do all men, irrespective of their native languages, think in the same way? Or is our thinking dependent on or influenced by the language we use? These questions must have baffled people for hundreds of years. There have been two extreme answers. On the one hand, "the Greeks took it for granted that back of language was a universal essence of reason, shared by all men, at least by thinkers. Words, they believed, were but the medium in which this deeper effulgence found expression. It followed that a line of thought expressed in any language could be translated without loss of meaning



into any other language."<sup>1</sup> If we disregard those forms of linguistic expression that depend basically on language such as poetry, we are left with the impression that the idea that language is the vehicle of thought conforms with the commonsense, ordinary man's view. "Ordinarily", says Henle, "language is taken for granted. Its fluent and easy use leads to the assumption that it is a transparent medium for the transmission of thought, .... that it is a vehicle equally fitted to convey any beliefs."<sup>2</sup>

Except for a brief reference to the opposite point of view by Francis Bacon in the seventeenth century<sup>3</sup> the Greek attitude remained dominant until the 19th century when the other extreme point of view was voiced by the German philologist Wilhelm von Humboldt, although at the time it did not attract sufficient attention.<sup>4</sup> The problem was popularized in our modern times in the 1930's by a school of philosophy known as General Semantics which "saw in our use of words a kind of surrender of the flexibility and refinement of thought for the sake of traffic in verbal things."<sup>5</sup> It was left for other linguists, however, such as Sapir and Whorf, in going to the opposite extreme to the Greek point of view, to extend the field from vocabulary to the structure of the language as a whole. Sapir maintained that "the real world is to

1. Stuart Chase, "Foreword", in J. B. Carroll (ed.), Language, Thought and Reality: Selected Writings of Benjamin Lee Whorf, (Mass.: M.I.T. Press, 1969), p. vii.
2. Paul Henle, "Language, Thought and Culture" in P. Henle (ed.), Language, Thought and Culture, (Ann Arbor: Univ. Mich. Press, 1966), p. 1.
3. Thomas Pyles & John Algeo, English: an Introduction to Language (N.Y.: Harcourt, Brace & World, inc. 1970), p. 193.
4. Dwight Bolinger, Aspects of Language (N.Y.: Harcourt, Brace & World. Inc., 1968), pp. 188 and 253.
5. *ibid*, p. 252.

For a very recent statement of the General Semanticists' position, cf. S. I. Hayakawa, Language in Thought and Action, (N.Y.: Harcourt, Brace & World Inc., 2nd ed., 1968).  
cf. also Stuart Chase, The Tyranny of Words, (N.Y.: Harcourt, Brace & World, Inc., 1938).

a large extent unconsciously built up on the language habits of the group. .... We see and hear and otherwise experience as we do because the language habits of our community predispose certain choices of interpretation."<sup>1</sup>

Whorf agreed with Sapir and developed the idea into what has been considered as Whorf's major hypothesis and which goes to the effect that "the structure of language one habitually uses influences the manner in which one understands the environment",<sup>2</sup> or in Whorf's own words, "all observers are not led by the same physical evidence to the same picture of the universe, unless their linguistic backgrounds are similar."<sup>3</sup> This assumption, which came to be known as the Sapir-Whorf Hypothesis underwent so much discussion and debate, in favour of and against it, from later linguists, anthropologists and students of other disciplines that it deserves some amplification in order to demonstrate its dimensions.

In examining the validity of the said hypothesis Henle, in an invaluable article,<sup>4</sup> first establishes the main aspects of language as: vocabulary, inflection and sentence-structure, and those of thought as: perception and the conceptual organization of experience. Then he finds no difficulty in establishing the relationship between vocabulary and perception; he agrees with Sapir that the vocabulary of a language is "a complex inventory of all the ideas, interests, and

1. Edward Sapir, "The Status of Linguistics as a Science" in D. Mandelbaum (ed.) Culture, Language and Personality, (Berkley & Los Angeles: Univ. Calif. Press, 1966), p. 69.
2. S. Chase, in J. B. Carroll (ed.), op.cit., p. vi.
3. B. L. Whorf, "Science and Linguistics" in J. B. Carroll, op.cit., p. 214.
4. P. Henle, pp. 1 - 24.

occupations that take up the attention of the community."<sup>1</sup> Although he finds no direct evidence, it sounds reasonable for him to conjecture that knowing a vocabulary item constitutes a mental set directed towards perceiving in terms of that item; consequently he assumes that the world may "appear different to a person using one vocabulary than it would to a person using another" on the grounds that "the use of a language would call attention to different aspects of the environment in the one case than it would in the other." He cites the now-familiar example of colour to illustrate how different languages segment reality differently.<sup>2</sup>

It is also contended that inflections of a language have a similar influence on "perception by calling attention to certain aspects of experience rather than to others", or by what Henle calls "forced observation."<sup>3</sup> Whorf working with Hopi,<sup>4</sup> Kluckhohn and Leighton with Navaho<sup>5</sup> and Dorothy Lee with Wintu<sup>6</sup> all favour this assumption.

Finally, on comparing the structures of SAE (Standard Average European) languages and Hopi, Whorf found certain basic divergences both in grammar (e.g. plurality and numeration and form-classes) and in the concept of space and time. For instance, what SAE languages classify as nouns such as "lightning, wave, flame, pulsation" (although they actually refer to events) are verbs in the Hopi language. Again the verb-tense system and its relation to TIME in SAE is very different from Hopi. Whereas the former system divides time into

1 Edward Sapir, "Language and Environment", American Anthropologist, 14, (1912), p. 228, reprinted in D. Mandelbaum (ed.), op.cit., pp. 90 - 91.

2 P. Henle, op.cit., p. 7.

3 ibid, pp. 8 - 9.

4 B. L. Whorf, "The Relation of Habitual Thought and Behaviour to Language" in J. B. Carroll (ed.), op.cit., pp. 134 - 159.

5 Clyde Kluckhohn & D. Leighton, The Navaho, (Cambridge, Mass., 1948), p. 204, rep. in Henle, op.cit., pp. 9 - 12.

6 Dorothy Lee, "Conceptual Implications of an Indian Language", Philosophy of Science, 5 (1936), p. 90.: rep. in Henle, op.cit., p. 16.

three distinct sections: past, present and future, the Hopi verbs have no tenses but only validity forms, aspects and modal forms. On these and other findings, which Whorf gives in great detail in a classic paper,<sup>1</sup> he based his assumption that the structure of language (at least partially) determines our mode of thinking and the way we react to the world around us.<sup>2</sup> Dorothy Lee, on studying Wintu, seems to have come to the same conclusion: "The Wintu has a small sphere wherein he can choose and do, can feel and think and make decisions ....."<sup>3</sup> If this contention is true, it means that the difference in grammar is of great significance in forming the picture of the world one lives in.

Both extreme views as to the relationship between language and thought prove to be unacceptable to modern scholars. Thompson, a psychologist, states that, although "without language as developed and used by human beings few skills could originate and develop beyond the crude trial and error stage .... thinking cannot be reduced simply to learning and using the system of signs called language" and concludes that "language is not the only factor involved in thinking."<sup>4</sup>

Pyles and Algeo conclude from their discussion of the issue "that both extreme views .... are wrong, though each has some truth in it" and "that language may guide, but it does not inescapably control our thinking. Words, thoughts and things fit together fairly well, but they are not the same."<sup>5</sup> Bolinger thinks with many other linguists that "Whorf's position was exaggerated" .... and that "in some ways

1 B. J. Whorf, in J. B. Carroll (ed.), op.cit., pp. 134 - 159.

2 ibid, p. 158.

3 D. Lee, op.cit., p. 102. rep. in Henle, op.cit., p. 16.

4. Robert Thompson, The Psychology of Thinking, (Penguin Books Ltd., 1967), p. 180.

5 Pyles & Algeo, op.cit., p. 195.

language answers to nature rather than the other way round."<sup>1</sup> Bull argues that this is even true of time, all languages being constrained by the nature of time .... to express certain relationships in similar ways.<sup>2</sup> Henle, who takes great pains to prove certain aspects of the Sapir-Whorf hypothesis, concludes that there is definitely some influence on thought of the vocabulary, inflections and structure of a certain language, but does not claim either: (a) that language is the sole or even the primary influence, or (b) that the relationship does not also run in the other direction.<sup>3</sup>

Finally Carroll, in his introduction to a selection of Whorf's writings<sup>4</sup> sums up the current attitude towards this issue in the following words: "In truth, the validity of the linguistic relativity principle has thus far not been sufficiently demonstrated; nor has it been flatly refuted. It seems to be agreed that languages differ in many strange and striking ways, but it is a moot point whether such differences in language structure are associated with actual differences in ways of perceiving and conceiving the world."<sup>5</sup> "The interest aroused by the linguistic relativity principle", he adds, "should not be allowed to distract attention from the importance of language universals."<sup>6</sup>

It is not deemed necessary to go further into this controversy. It is significant to notice, however;

1. Bolinger, op.cit., p. 255.

2 W. E. Bull, Time, Tense and the Verb (Berkley & Los Angeles, Univ. Calif. Press, 1960); reproduced in Bolinger, op.cit., footnote, p. 255.

3 Henle, op.cit., p. 17.

4 J. B. Carroll "Introduction" in J. B. Carroll (ed.) op.cit., pp. 1 - 42.

5 *ibid*, pp. 27 - 28.

6 *ibid*, p. 30.

- (a) that most of those who took up Whorf's opinions drew their conclusions from their work with languages spoken by comparatively primitive people; their conclusions may be irrelevant to the comparison of highly-developed cultures like English and Arabic;
- (b) that there is a tendency in the last few years to start looking again for those universals that are common to all languages rather than for differences between one and the other,<sup>1</sup> and
- (c) that the generative transformational approach to language description and analysis is contributing a great deal to this tendency.<sup>2</sup>

## II. LANGUAGE AND CULTURE

The relationship between language and culture is less controversial; we are here on more solid ground, with more objective evidence available. But before we go into that, let us first make sure what is meant by the term "culture" in the sense in which it is going to be used here. This seems all the more necessary because the word has not always had the current sense. Moreover, it is still often used (in biology and other disciplines) in other meanings.

Basically, the term seems to have indicated the notion of growth in animals and plants, and, metaphorically, the refinement

1 cf. (1) J. H. Greenberg (a) Language Universals (Mouton, the Hague, 1966).

(b) Universals of Language (Mass.: M.I.T. Press, 1966)

(2) Bach & Harms (ed.) Universals in Linguistic Theory, (London & N.Y.: Holt, Rinehart & Winston, 1970).

(3) M. A. K. Halliday et al., The Linguistic Sciences and Language Teaching (London: Longmans, 1968) esp. pp. 24

2 cf. (1) N. Chomsky, Syntactic Structures, (The Hague: Mouton, 1957).  
(2) R. A. Jacobs and P. S. Rosenbaum, English Transformational Grammar, (Waltham, Mass.: Ginn-Blaisdell, 1968), p. vii.

of mind, taste and manners of people, resulting from education and training. To this was added in the 19th century the sense of "intellectual attainments, especially as exemplified in the relics of artistic endeavor. To these two very different areas of reference .... the social scientists of the twentieth century added a third meaning: the sum of the learned and shared elements that characterize a social group"<sup>1</sup>; in other words, a "way of life"<sup>2</sup>, or "ways of a people."<sup>3</sup>

A good definition by an anthropologist goes as follows: culture is "all those historically created designs for living, explicit and implicit, rational, irrational and non-rational, which exist at any given time as potential guides for the behavior of men."<sup>4</sup> We can immediately observe the tendency towards considering culture as made up of structured systems of patterned behaviour, or as Sapir had put it, "all cultural behavior is patterned,"<sup>5</sup> rather than composed of scattered, individual, isolated items of behaviour.

If this is the modern conception of the term "culture", what are, then, its main components? In one of his articles, Sapir<sup>6</sup> discusses the three points of view prevalent in his time and comes up to the conclusion that a culture "aims to embrace in a single term those general attitudes, views of life, and specific manifestations

1 Nelson Brooks, Language & Language Learning, (N.Y.: Harcourt, Brace & World, inc.; 2nd ed., 1964), p. 83.

2 *ibid*, p. 83.

3 Robert Lado, Linguistics Across Cultures, (Ann Arbor: Univ. Mich. Press, 1968), p. 110.

4 Clyde Kluckhohn & William Kelly, "The Concept of Culture" in Ralph Linton (ed.), The Science of Man in the World Crises, (N.Y., 1945), p. 97.; reproduced in Henle, *op.cit.* p. 3.; Lado, *op.cit.*, p. 111, and several other places.

5 Edward Sapir, "The Status of Linguistics as a Science" in Mandelbaum (1949), p. 546.; reproduced in Lado, *op.cit.*, p. 111.

6 E. Sapir, "Culture, Genuine and Spurious" in Mandelbaum (1966), *op.cit.* pp. 78 - 119.

of civilization that give a particular people its distinctive place in the world."<sup>1</sup> This is, more or less the sense in which the term is currently used. Hall has written a whole book<sup>2</sup> in an attempt to define in very specific terms what the components of culture are, starting with the more general definition made by anthropologists that culture stands for "the life of a people, for the sum of their learned behavior patterns, attitudes and material things."<sup>3</sup> Hall admits that "until recently no one had defined any basic units of culture"<sup>4</sup> and goes on to suggest "an integrated theory of culture"<sup>5</sup> and "a theory of how culture came into being .... treating culture in its entirety as a form of communication."<sup>6</sup> The outcome of his work is the map of culture<sup>7</sup> (that can be seen in Appendix III). According to this map culture comprises ten major units, namely: 1. Interaction, 2. Association, 3. Subsistence, 4. Bisexuality, 5. Territoriality, 6. Temporality, 7. Learning, 8. Play, 9. Defence, and 10. Exploitation (i.e. use of materials etc.), which he calls the "Primary Message Systems" (P.M.S.).<sup>8</sup> Each of these systems interacts with itself and with each of the others, forming a hundred sub-areas each of which includes certain patterns of behaviour. This exposition seems to us the most thorough outline of culture, and is, therefore, adopted in the following part of this work.

Lado, who has his eyes focussed on contrasts, thinks of the cultural patterns as made up of substitutable elements such as performer,

1 *ibid*, p. 83.

2 Edward T. Hall, The Silent Language, (N.Y.: Doubleday & Co. Inc.,) 1959.

3 *ibid*, p. 43.

4 *ibid*, p. 48.

5 *ibid*, p. 48.

6 *ibid*, p. 51.

7 *ibid*, pp. 222 - 223.

8 *ibid*, p. 62.



act, objects, setting, time, manner, purpose, etc.", that "these elements are .... identified into SAMES and DIFFERENTS within certain molds which are cultural patterns also", and that "these sames have characteristic features in each culture and .... are usually of various classes: static units ....., processes .... and qualities ...."<sup>1</sup>

Kluckhohn speaks of culture as either explicit (like law) or implicit (like feelings about success).<sup>2</sup> Hall suggests that one can describe each of the components of culture on three levels: formal, informal and technical,<sup>3</sup> and analyses "learning" as an example.<sup>4</sup>

Since we are not interested in culture for its own sake, we shall say no more about it here. In contrasting cultures, however, Lado suggests a procedure which depends on "sames" and "differents" in the form, meaning and distribution of the cultural patterns.<sup>5</sup> The areas where interference and conflict of cultures occur and misconceptions and misunderstandings arise are those where either the form, the meaning or the distribution of patterns in one culture differs considerably from that in the other. (We would add to those the case where one form of behaviour in one culture is virtually non-existent in another.) Among the non-linguistic examples that can be cited are: Lado's examples of the same form but different meanings: the drinking of milk and wine in France and the United States; of the same meaning associated with different forms: car license-plates in Iran and the States and the different kinds of coffee served in different parts of the world; and of the different distribution of the same

1 Lado, op.cit., p. 112

2 Kluckhohn, op.cit.; also in Hall, op.cit., p. 85.

3 Hall, op.cit., p. 87.

4 ibid, pp. 91 - 93.

5 Lado, op.cit., pp. 112 - 121.

form and meaning: the use of sugar and sweet elements in drinks and food in the United States and other countries of the world.<sup>1</sup>

A great number of very interesting examples of misunderstandings resulting from differences in cultural patterns are given by Hall. He dwells on the difference in the conception of time among different communities and gives examples of the different significance given to: parts of the day, appointments, punctuality, the past and the future, invitations, etc. He also gives instances of the different outlook towards space: voice and distance, neighbourhood, etc.<sup>2</sup> A very interesting example of the difference between the patterns of bargaining in the States and the Middle East is given in detail, and the causes of misunderstanding pointed out.<sup>3</sup> Scores of other examples are interspersed in the book.

We need not dwell much longer on this point, since we are mainly interested in the linguistic aspect of culture. Suffice it to say here that if we compare English and Arab cultures we must find several areas where they differ considerably from each other with the reflection of such differences on the Arab's command of English. Such points of difference pertain to the conception of time, the manner of conducting business, the concept of hospitality, the meaning of the word "honour", the attitude towards women, the system of government, social life and scores of others which a special test will try to explore. The two cultures are based on very different foundations, and there are so many areas of conflict between them that, for anybody with more interest in the subject, reference to some recent unbiased books on Arab culture

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1 *ibid*, pp. 118 - 120

2 Hall, *op.cit.*, pp. 24 - 40 and 199 - 209.

3 *ibid*, pp. 151 - 153.

is indispensable.<sup>1</sup> Let us then turn our attention to the relationship that holds between culture and language.

The very definition of language proposed by several linguists states explicitly that language is a function of culture. "Language", says Sapir "is a non-instinctive acquired cultural function."<sup>2</sup> Most of Sapir's writings focus on this point, although he does not believe that "culture and language are in any true sense causally related."<sup>3</sup> He defines the relationship between the two as follows: "Culture is what a society does .... language is a particular how of thought."<sup>4</sup> But he admits that "the vocabulary of a language more or less faithfully reflects the culture whose purposes it serves", that "the history of a language and the history of culture move along parallel lines,"<sup>5</sup> and that "language is .... valuable as a guide to the scientific study of a given culture."<sup>6</sup>

Carroll confirms this by saying that "language is without doubt cultural in nature", that "a language system may be regarded as a cultural marker", and that "in both the structural and the lexical and semantic aspects of a language system, there exist correlations with traits of the culture", e.g. kinship, social status, etc.<sup>7</sup> Greenberg has also pointed out that the complete description of the semantic components of a language system is possible only by reference to cultural facts.<sup>8</sup> Abercrombie also believes that "language enables man to live in society, but the kind of society in which he lives will profoundly

1 of. Morroe Berger, The Arab World Today, (N.Y.: Doubleday & Co. Inc., 1964).

2 Edward Sapir, Language, (London: Rupert Hart-Davis, 1949), p. 4.

3 *ibid*, p. 218

4 *ibid*, p. 218

5 *ibid*, p. 219

6 Sapir, in Mandelbaum, *op.cit.*, p. 68.

7 J. B. Carroll, The Study of Language, (Harvard Univ. Press, 1955), pp. 112 - 114.

8 Greenberg (1948), *rep. in Carroll, op.cit.*, p. 114.

affect his language."<sup>1</sup>

The point need not be discussed any further. The relationship between language and culture does not seem to be a matter in dispute. One question, however, has to be answered before we go any further, namely: How strong is the relationship between the two?

Although Hall considers language as one out of the ten Primary Message Systems that culture is composed of (see Appendix III), he nevertheless thinks that it is one of the most important, and certainly "the most technical of the message systems."<sup>2</sup> He finds the relationship between language and materials of special importance, since everything must at least have a name. However, if the Sapir-Whorf hypothesis is at least partially true, the significance of language in culture should be very high indeed. Nelson Brooks looks at language as "the most typical, the most representative and the most central element in any culture" and maintains that "language and culture are not separable", and that "it is better to see the special characteristics of a language as cultural entities and to recognize that language enters into the learning and use of nearly all other cultural elements."<sup>3</sup>

Abercrombie stresses the social role of language and believes that "it is characteristic of, indeed fundamental to, the modern point of view in linguistics to regard language as a social activity rather than as a means of individual self-expression."<sup>4</sup> He refers to the use of

1 David Abercrombie, "The Social Basis of Language", in H. Allen (ed.), Teaching English as a Second Language, (N.Y.: McGraw Hill Book Co., 1965), p. 122. Also in D. Abercrombie, Problems and Principles in Language Study, (London: Longmans, 1970), p. 11.

2 Hall, op.cit., p. 51

3 Brooks, op.cit., p. 85.

4 Abercrombie, Problems and Principles in Language Study, op.cit., p. 16.

certain almost meaningless linguistic expressions simply for social purposes, or what he calls "phatic communion"; such as: How are you?, What's your name? Good morning, Where are you from?; and strongly advises that "the profoundly social character of language should constantly be borne in mind by the language teacher."<sup>1</sup>

• One of the very illuminating expositions of the vital role that language plays in the social structure of a community is made by Bram.<sup>2</sup> He shows the importance of language and its impact on modern society by referring to the various methods of recording and transmission (letters, books, journals, newspapers, telephones, the radio, T.V., movies, etc.)<sup>3</sup>, he demonstrates how language has helped man in several spheres: being used as a vehicle of social interaction between the living, and between the living and the dead, and as a tool for the manipulation of the past, present and future (not always for the good of humanity) and helping man to conquer nature.<sup>4</sup> He goes into a more detailed and very interesting discussion of the deeper relationship between language and the social organization of a community. Examples: (a) in the field of marriage; the special form of the language used for the initiation, expansion or dissolution of a new family is of different significance in different communities; (b) in courtship; language used by the two people concerned or by the negotiators or mediators falls under all kinds of restraint and takes various forms; (c) the language used between various strata of kinship differs

1 *ibid*, p. 17

2 Joseph Bram, Language and Society (N.Y.: Random House, 1955).

3 *ibid*, pp. 5 - 6.

4 *ibid*, pp. 7 - 8.

considerably; (d) personal names mean different things in different communities; (e) Why legal language is what it is; and finally (f) even religion is dependent for its perpetuation on a continuous verbal tradition.<sup>1</sup>

Finally, one cannot leave the subject without reference to two of the most comprehensive books that deal with the Sapir-Whorf hypothesis and the place of language in culture and society. These are the proceedings of the special conference held in 1953 (edited by H. Hoijer),<sup>3</sup> and the book of readings edited by Dell Hymes.<sup>4</sup>

It is hoped that what has been said so far confirms the almost physical relationship between culture and language, and most probably shows the greater influence of the former on the latter, than vice versa.

### III. EDUCATIONAL IMPLICATIONS

To what extent does all that has been said so far reflect on the learning of a foreign language? Does it imply that we cannot learn a foreign language if it is divorced from its culture? - Or is this possible in the first place? - What are the educational implications accruing from either ignorance of the cultural background of the target language, or interference of the learner's native culture with that of the target language?

1 *ibid*, pp. 35 - 47.

2 Harry Hoijer (ed.), Language in Culture, (Chicago: Univ. of Chicago Press, 1967).

3 Dell Hymes (ed.), Language in Culture and Society, (N.Y.: Harper & Row, 1966).

It should have already been established by the preceding arguments that language is actually an index to the culture of a community. It necessarily follows that the two cannot in any sense be separated. It should also have been established that cultures may differ slightly or widely from one another. Consequently certain aspects of one culture may not be understood at all by the community of another culture simply because they are absent from the latter, whereas other aspects may be misconceived because of the interference of native patterns that are different from their counterparts in form, meaning or distribution. Lado has also shown that attitudes to certain aspects in a foreign culture may be reflected in the lexicon by different meanings, associations or connotations of lexical items. His example deals with the different attitudes of Americans and Spaniards to bull-fighting on the one hand, and the difference between Americans' attitudes to bull-fighting and tarpon-fishing on the other, and shows how these attitudes are indexed in the vocabularies of American English and of Spanish.<sup>1</sup>

All this should lead to the educational implication that (except in certain scientific and technical fields) we cannot actually learn to understand or use a foreign language well unless we grasp at least the most fundamental and significant aspects of its culture. That is why Lado has extended Fries's linguistic principle<sup>2</sup> to the area of culture and formed the basic assumption of his book on the subject of language and culture, namely, "that individuals tend to transfer the forms and meanings, and the distribution of forms and meanings of their native

1 Lado, op.cit., pp. 114 - 117.

2 Charles Fries, Learning and Teaching English as a Foreign Language, (Ann Arbor: Univ. of Mich. Press, 1954).

language and culture to the foreign language and culture - both productively when attempting to speak the language, and receptively when attempting to grasp and understand the language and culture as practiced by natives."<sup>1</sup> Towards the end of the book he goes on to suggest a method of contrasting two cultures on the basis of form, meaning and distribution<sup>2</sup> (terms only too familiar to students of Structural Linguistics). Nelson Brooks follows suit by suggesting a detailed list of cultural topics that are to be tackled when teaching a foreign language.<sup>3</sup>

Granting that this is the case, we shall assume for the time-being that the sounds and grammatical structure of the language have little to do with its culture (points still very controversial, anyway). Thus we are left with vocabulary, and certain special forms of expression as the main sources of "non-comprehension" (i.e. inability to understand) and of misconception that may result in misunderstandings.

It seems quite safe to assume the validity of the above statement; it also seems to be quite easy to illustrate. But since vocabulary will be the main topic of investigation in the third part of this paper, we need not go further in discussing it here.

The point we would like to stress again is that culture is inseparable from language; that whatever our objectives from learning a foreign language may be - as an aid to further education, for business or professional purposes, for everyday use, or directly for cultural purposes - we cannot escape involvement in the culture of that language, and,

1 Lcdo, op.cit., p. 2.

2 *ibid*, pp. 112 - 120.

3 N. Brooks, op.cit., pp. 90 - 95.



consequently, that acquaintance with such culture is a great help to the mastery of the language. It is hoped that what has been said so far has confirmed that point and justifies our procedure in starting our investigation with an attempt to assess the Kuwaiti Arab students' familiarity with the cultural background of English which they learn as their first foreign language.

A final word is due, however, before we go into the next part of our study, because it has some bearing on the subject. Unlike the French, the British, even at the climax of their imperialistic era, have never attempted to impose their culture through their language. That came, so to speak, accidentally, or indirectly through learning the language. Furthermore, the books that are currently (and have been for some time now) prepared especially for foreign students, firstly, try to avoid culturally-loaded reading passages, and secondly, are almost totally lacking in cultural questions. Even main courses meant for teaching the language from the very early stages do not set it in its natural native culture. Instead, they try to teach it against the local native culture of the learner, with the sad result of a great loss in its significance and function.

Let us now go into the next section in which we will attempt to assess the impact of the English cultural background on the Kuwaiti students learning English as a foreign language. We will also try to find out other sources that contribute to such cultural orientation. For this purpose, the following devices will be employed:

- a. A comprehensive cross-cultural test.
- b. A reading-comprehension test.
- c. A number of composition subjects (Arabic and English).
- d. A questionnaire.

## CHAPTER FOUR

### ASSESSMENT OF THE ENGLISH CULTURAL BACKGROUND

#### I. THE CROSS-CULTURAL TEST (C.C.T.)

##### A. Objectives of the Test

Objectives of such tests can vary considerably according to the angle from which one approaches the subject of "culture". The field is wide enough to admit research workers from several disciplines, e.g. psychologists, sociologists, anthropologists, linguists and educationists. Also, "various types of methodologies .... can be noted in the full range of cross-cultural studies": laboratory-type researches, observational studies, paper-and-pencil kind of tests, analysis of documents, etc.<sup>1</sup> Upshur summarizes the aims of our type of test as follows: "the test user wishes to determine (a) how an individual would behave, and (b) what he would understand in a new culture, by noting his understanding and behavior in a sample of situations from that culture."<sup>2</sup>

For our present educational purposes, we are after the second of these two objectives. It is hoped that the outcome of the test will give us some idea, however tentative it might be, of how well (or how badly, for that matter) the Arab students in Kuwait understand English cultural patterns. The greater bulk of those students to whom the test is addressed have been learning English for more than seven years now; but the sample will also include some university students - especially those that are

1 D. R. Price-Williams, "Introduction", in Price-Williams (ed.), Cross-Cultural Studies, (England: Penguin Books, 1969), p. 13.  
 2 J. R. Upshur, "Cross-Cultural Testing: What to Test", Language Learning, xvi, 3 & 4 (1966), p. 186.

But when the test was to be given to the Kuwaiti students they would be directed not to guess but to write "I don't know" in the blank space opposite the letter (e) if they were not sure which was the best choice.

## 2. Content

(a) To collect material for a "comparison of another culture with the native one," Lado suggests that "it may be valuable to use the informant approach coupled with systematic observation of the culture in its normal undisturbed operation."<sup>1</sup> In another place he suggests basing a cross-cultural test on patterns already discovered by anthropologists, etc.<sup>2</sup> But this technique is believed by others to lead to high scores obtained by foreigners and low scores by natives.<sup>3</sup> Seelye describes how, in designing a cross-cultural test, he and a colleague had called upon three sources:

- (i) They began by thinking of specific items of contrastive cultural behavior, then casting them into test form.
- (ii) Then they began working from topics, such as religion or death.
- (iii) As a third means of identifying contrastive patterns, they took statements made in anthropological reports and attempted to devise questions from them.

He adds, however, that the first seemed to yield most successful test items whereas the third seemed to be the least reliable source.<sup>4</sup>

In collecting material for the present test we have mainly drawn upon two sources:

- (i) The writer's almost thorough knowledge of his own and the Kuwaiti students' cultural background and a reasonably good understanding

1 Lado, Linguistics Across Cultures, p. 121

2 Lado, Language Testing (1962), p. 284

3 H. Ned Seelye, "Field Notes on Cross-cultural Testing", in Language Learning, xvi, Nos. 1 & 2 (1966), pp. 77 - 78.

4 *ibid*, p. 78.

being trained to become teachers of English - as well as a limited number of actual teachers. It is hoped that it was made clear in the previous chapter why such understanding and knowledge of the cultural background is essential to the full appreciation of a foreign language and literature. It will be shown later, however, that such understanding is not solely the outcome of learning the foreign language and literature and that other factors contribute to this. This will be the aim of the questionnaire especially designed to determine those other factors.

## B. Construction of the Test

### 1. Form

The test (which can be seen in Appendix IV) was of the objective type constructed in accordance with the specifications laid down in most references on Testing and Measurement<sup>1</sup> and consisted of sixty multiple-choice items. Eventually these were meant to be cut down to fifty after the exclusion of the ten worst-constructed items.

Each item was made up either of a stem and four completions, or of a question and four responses. In each there was a fifth option (e) which was deliberately left blank. This was to serve a dual purpose. When the test was to be administered to the British Control Group, the directions would go to the effect that the student could add a fifth choice of his own if he was not satisfied with any of the other four.

- 1 cf. (a) Robert Ebel, Measuring Educational Achievements, (Englewood Cliffs, N.Y.: Prentice-Hall, 1965).  
 (b) Robert Lado, Language Testing, (London: Longmans, 1962).  
 (c) D. Harris, Testing English as a Second Language, (N.Y.: McGraw Hill Book Co., 1969).  
 (d) J. Brown, Objective Tests: Construction and Analysis, (London: Longmans).

of the English way of life arrived at by constant personal contact (both formally and informally) with the people and their literature.

- (ii) Such books and articles as try to describe and analyse either culture objectively. On both cultures such literature is too vast to admit of enumeration. But a few of those books and articles written in English and very recently consulted include Berger,<sup>1</sup> Dickson,<sup>2</sup> Freeth,<sup>3</sup> Guillaume<sup>4</sup> and Blanch<sup>5</sup> on the students' native culture and Bromhead,<sup>6</sup> Johnson,<sup>7</sup> Lee<sup>8</sup> and Martin<sup>9</sup> on the British Culture.

(b) Out of about a hundred test-items collected in this way only sixty were left after a process of elimination carried out with the purpose of deciding which elements in each major culture area were:

- (i) more basic to the foreign (in our case, English) culture,
- (ii) more contrastive with the students' native culture.

In other words, we had to address ourselves to "the problem of determining a 'core' or 'standard' culture shared by all members of a cultural community."<sup>10</sup> This proved a very difficult task, as will be shown later.

(c) Several ways have been suggested by which a representative sample can be selected out of the universe of situations that

- 1 Morroe Berger, op.cit.
- 2 Harold R. P. Dickson, The Arab of the Desert, (London: Allen & Unwin, 1949).
- 3 Zehra Freeth, Kuwait Was My Home (London: Allen & Unwin, 1956)
- 4 Alfred Guillaume, Islam, (Harmondsworth: Pelican Books 1956)
- 5 Lesley Blanch, "Behind the Veil", Sunday Times Magazine, November, 1st, 8th and 15th, 1970.
- 6 P. Bromhead, Life in Modern Britain, (London: Longmans 1966)
- 7 A. Johnson, English Occasions (London: Longmans 1962)
- 8 W. R. Lee, English at Home (London: O.U.P. 1966)
- 9 Nancy Martin, Truth to Tell, (London: O.U.P. 1968)
10. Upshur, op.cit., p. 185.

constitute the cultural patterns of a certain community. One can, for instance, think of the major aspects of life and allot a few questions to each of them; e.g. the country, the people, leisure and private life, work and money, government, spiritual life, etc. Nelson Brooks gives a long list of sixty-four topics (or what he considers as items of "hors d'oeuvres" to be presented in the foreign language classroom). Those range from: greetings, friendly exchange and farewells, to careers.<sup>1</sup> Lado<sup>2</sup> makes other suggestions, so do Sapir,<sup>3</sup> Henle<sup>4</sup> and others.

We have chosen to make use of many of those valuable suggestions. But it seemed to us that the best and certainly the most comprehensive treatment of this topic was carried out by Hall, who collaborated with a fellow anthropologist on the task of mapping out the whole area of culture and its classification on a scientific basis and came up with the "map of culture"<sup>5</sup> (Appendix III). This is a two-dimensional map numbered from 0 to 9 both horizontally and vertically and embodying what the writer called the ten "Primary Message Systems" (P.M.S.) each interacting with all the rest, thus forming a hundred well-defined areas of the whole cultural field.

We have adopted Hall's system because it proved to be most helpful in guiding us towards making the topics chosen both basic and exhaustive of the whole cultural domain, as can be seen from Table V below.

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1 Nelson Brooks, op.cit., pp. 90 - 95.

2 R. Lado, Linguistics, pp. 114 - 123.

3 Edward Sapir (a) Language, pp. 207 - 221  
(b) Culture, Language and Personality (1966), pp 78 - 119, 164 - 171 and 194 - 207.

4 P. Henle, op.cit., pp. 1 - 25.

5 E. T. Hall, op.cit., pp. 222 - 223.

TABLE V

Distribution  
of Items over Components of Culture

Reference E. T. Hall, The Silent Language, pp. 222 - 223

No. of P.M.S.	P.M.S.*	No. of items in original script of C.C.T.†										Total
0	Interaction	1	2	3	4	<u>5</u>	6	7	<u>8</u>	9	<u>10</u>	10
1	Association	<u>11</u>	12	13	14	<u>15</u>	16					6
2	Subsistence	17	<u>18</u>	19	20	21	<u>22</u>	<u>23</u>				7
3	Bisexuality	24	25	26	27	28	29	30	31	32	33	
									34	35	36	13
4	Territoriality	37	<u>38</u>	39	40	<u>41</u>	42	43				7
5	Temporality	44	45	46	47							4
6	Learning	48	49	50	51	52	53					6
7	Play	54	55	56	57							4
8	Defence	58	59									2
9	Exploitation	<u>60</u>										1
	Total											60

\* P.M.S. = Primary Message System(s). (cf. Hall, pp. 61 ff)

† C.C.T. = Cross-Cultural Test.

Items underlined are those dropped after revision of test.

(d) When examining this table, one wonders why is it that the numbers of the items under each major cultural area are not equal. This should be easy to understand, however, if we keep in mind the principle of contrast which should underlie this type of test. It is only natural to find some similarities in cultural patterning between one community and another, and there is no point in including these in a cross-cultural test. In point of fact, Lado's suggestion that such tests must adopt the same principles as those employed in language testing seemed plausible enough for us to adopt it in our present work.<sup>1</sup> As is well-known to most foreign-language teachers, such tests are usually based on the elements of sameness and difference in form, meaning and distribution. We will here suppose that this point is quite clear and not go into it any further.

#### C. Validation of the Test

This was to be carried out in two ways: firstly, by the writer's preliminary examination of the test-items in co-operation with a few knowledgeable native-speakers of English; and after the tentative test-items have been drawn up, by administering the test on a British Control Group.

On our semi-final examination of the test-items it was found that certain items such as Nos: 4, 33, 34 and 50 would elicit from the British Control Group not only their awareness of their own cultural background but also different individual attitudes. It was, however, thought that the responses to such items in both parts of the world would be interesting enough for us to keep them on the test.

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1 R. Lado, Linguistics, pp. 114 - 123.



It was also found that some other items might bring out a certain amount of disagreement in the responses of the British Control Group (B.C.G.) owing to the generation-gap between younger and older people as well as the different living conditions and communities of the students. Such items included Nos. 6, 7, 13, 17, 19, 21, 29, 42, 43, 47, and 49. These were reworded in order to make them as generally acceptable as possible. But we finally came to the conclusion that this sort of item might not be easy to avoid altogether owing to the nature and age of the control group which could not in any sense be taken to be a representative sample of the British population. But there seemed to be no point in attempting to avoid such items, since the same situation applied to the Kuwaiti counterparts who would be of approximately the same age and cannot represent, nor are they meant to represent, the whole population of Kuwait.

As far as the second method of validation was concerned, it was decided to try the test on a British Control Group composed of 20 to 40 sixth form students, male and female, in one of the comparatively good secondary schools in or around London. (All this in fact depended on the arrangements that the local educational authority was willing to make and the school that was ready to co-operate; nothing much could really be done about it.) The students would be given explicit directions to the effect that:

- a. each could select one option (from a, b, c and d) in each item, or any number of options that he thought of as an appropriate response, and
- b. he could disregard all the options given, and add a fifth of his own against the letter (e).

Since this was the case, it was believed reasonable not to consider a positive arbitrary point at which an item would be retained in the test

or dropped from it - as many have actually done<sup>1</sup> - (say, if 65% or 70% of the examinees selected one and the same option in one item, that item would be retained; otherwise it is discarded), but rather to choose a negative validating point, in the following sense. If 30% or more of the sample either (a) chose more than one option, or (b) added a fifth one, (or if both processes added up to the same percentage), this would be a dangerous point at which the item had better be discarded, even though the remaining 70% actually chose one and the same option. There would be, it was thought, too much disagreement on the item in question to justify its retention. In case this principle did not apply to a few items (probably some of those referred to above) and it was found necessary or useful to keep them, then "an additional rule of thumb"<sup>2</sup> might have to be employed. It might prove unavoidable in such tests, but it should be used with great caution. It was also ruled that there should not necessarily be unanimous or even majority agreement on certain questions since one cannot expect to find a totally uniform community anywhere, and living conditions naturally differ from one individual to another. The optimum choice was considered the one which would attract more agreement than any of the others. It was thought interesting to find out how the Kuwaiti students responded to items on which the responses of the British group were quite widely scattered.

#### D. Administration of the Test

Directions given to the British and to the Kuwaiti groups were referred to above. Moreover, in the case of Kuwaiti students, the language of some of the items was too difficult for them to understand

1 cf. for instance (a) Seelye, op.cit., pp. 84 - 85.  
 (b) al-Sawaf, Ph.D. unpublished thesis, (University of London, Institute of Education, 1968).

2 Seelye, op.cit., p. 85.

and consequently Arabic explanations were made in such cases in order to ensure full comprehension of the point in question.

The British Control Group (henceforth to be referred to as B.C.G.), to which the test was administered, consisted of 19 students of the upper sixth and 16 of the lower sixth forms. There were 22 boys and 13 girls, and the average age was 17+ and 16+ for upper and lower sixth forms respectively. 30 students were Christians, the other 5 Jews. All were British.

In Kuwait the test was administered in 4 boys' and 4 girls' secondary schools, to students in the final year of the secondary stage. The sample consisted of 106 boys and 105 girls. Each number was eventually cut down to 100 on the following grounds: some items were left unanswered in a few papers; on some papers the marking was not done with circles but with an  $\checkmark$  sign which could point to more than one option. These were thought to be legitimate grounds for discarding a few papers; add to this the strong temptation of obtaining the easily-manageable round number 100.

After elimination, the boys' group consisted of 84 Kuwaiti citizens and 16 non-Kuwaitis; all were Muslims, and the average age was about 19 years. In the girls' group 78 were Kuwaitis and 22 non-Kuwaitis; all Muslims, and the average age was 17.6 years.

The test was also set to all the fourth year students in the English Department (Faculty of Arts and Sciences) at the University of Kuwait. Those were being trained to become teachers of English. This group consisted of 17 students, 6 males and 11 females, all Muslims with an average age of 23. 11 of them were Kuwaiti citizens, the other 6 non-Kuwaitis.

Teachers of the 8 boys' and girls' classes also took the test, as well as the senior teachers of English in each of those schools. The whole sample consisted of 8 male and 8 female teachers, none of whom was

a Kuwaiti citizen, and all of whom were Muslims. Each of them held a B.A. degree in English literature from an Arab university (except for one U.S. graduate). Five of them held a diploma in education from an Arab university, and only one had a Master's degree from America.

E. Test-Results: Classification

1. The British Control Group or B.C.G.:

(a) Appendix No. V gives all the essential information obtained from the responses to the test-times made by the B.C.G. This information is classified in the following manner:

(i) Column I gives the serial number of the item as it appears on the original test paper.

(ii) Column II shows the number of students selecting each of the four choices a, b, c and d, and the total of the four, marked "Total 1".

(iii) From column III we get the total number of students who either selected more than one choice or marked none of the four choices but added one of their own against "e". This is marked "Total 2".

(iv) In column IV we have the number of students who did not mark the particular item at all, but wrote "I don't know" against the letter "e".

(v) Column V gives us the total number of students who actually answered the item in any manner they chose. This is marked "Total 3" and is arrived at either by adding up totals 1 and 2, or by subtracting the figures in column IV from 35 (which is the total number of students taking the test).

(vi) In column VI we have the per cent ratio of total 2 and total 3.

In other words, the figures in this column represent in percentage terms the ratio of all those students who had either selected more than one choice or added one of their own to the total number of students who had actually answered that item.

(b) The first task we had on our hands was to examine the responses with a view to eliminating up to ten weak items. According to the rule laid down in section C above, we looked for a percentage of 30% or more in column VI (in Appendix V) and found that 9 items satisfied that rule. These were Nos. 5, 8, 10, 15, 18, 22, 23, 41 and 50 which we were justified in eliminating from the test. However, on examining the detailed responses it became evident that although No. 50 brought out, as expected, certain attitudes expressing the frustration of the younger generation with the present state of affairs (specimen sarcastic remarks: "apathy; indifference; demonstrations; strikes; umbrellas; bowler-hats and stiff upper-lips"), approximately two thirds of the group selected one and the same option. This seemed justification enough for retaining the item. And this is in fact the only occasion where the above-mentioned rule had to be slightly bent.

Two other items required special attention. Item 60 appeared to be non-discriminating at all, since each and all of the options, were acceptable responses. Consequently this item was considered useless and struck off the test. On the other hand, since we needed only 50 items, the next weakest item, No. 38, was considered for elimination. This item almost reached the dangerous point of 30% (actually 28.5%), and at the same time the students selecting one and the same option amounted to only about 63%. Thus this item was also discarded. (The items eliminated can be seen marked with X in Appendix V. In the same appendix also, what was considered the optimum choice in each item is underlined.)

It will also be noticed in the same appendix that, although in the majority of the items retained in the test (in fact in 34 items) two-thirds or more of the B.C.G. actually selected one and the same choice, in the other 16 the students were divided in their responses. This was not unexpected, as was explained in section C above. The four items

mentioned there (namely: Nos. 4, 33, 34 and 50) as being expected to elicit British students' attitudes, did not disappoint us. Most of the others, the responses to which were expected to reflect different communal and individual conditions, in fact did so, notably, Nos. 6, 7, 19, 29, 42, 43, 47 and 49. However, this has been taken to be quite natural if we realize how difficult it is to make sweeping generalisations about the culture of any big nation.

Table VI below gives us a summary of the B.C.G.'s responses to the optimum choices. Those items on which the majority of agreement was less than two thirds of the total number of the sample are underlined. The table also shows us a final average score of 70% on the whole test.

TABLE VISUMMARY

B.C.G.

No. of students: 35

No. of item	Students answering optimal choice	% age	No. of item	Students answering optimal choice	% age
1	31	91.4	31	33	94.4
2	31	91.4	32	29	82.9
3	22	<u>62.9</u>	33	21	<u>60.1</u>
4	15	<u>40.5</u>	34	13	<u>37.2</u>
-	-	-	35	33	94.4
6	16	<u>45.7</u>	36	26	74.4
7	20	<u>57.2</u>	37	25	71.5
-	-	-	-	-	-
9	24	68.6	39	24	68.6
-	-	-	40	29	82.9
11	24	68.6	-	-	-
12	32	91.5	42	15	<u>40.5</u>
13	23	65.8	43	20	<u>57.2</u>
14	30	85.7	44	17	<u>48.6</u>
-	-	-	45	27	<u>77.2</u>
16	29	82.9	46	20	<u>57.2</u>
17	23	65.8	47	17	<u>48.6</u>
-	-	-	48	23	<u>65.8</u>
19	17	<u>48.6</u>	49	16	<u>45.7</u>
20	32	91.5	50	23	65.8
21	23	65.8	51	17	<u>48.6</u>
-	-	-	52	30	85.7
-	-	-	53	17	<u>48.6</u>
24	26	74.4	54	16	<u>45.7</u>
25	34	97.1	55	32	91.5
26	27	77.2	56	26	74.4
27	29	82.9	57	25	71.5
28	29	82.9	58	33	94.4
29	19	<u>54.3</u>	59	31	91.4
30	32	91.5	-	-	-
			Total	1226	70%

## 2. The Kuwaiti Students' Sample (K.S.S.)

(a) The first thing to be done when classifying the responses made by the Kuwaiti Students' Sample (henceforth to be referred to as K.S.S.) was to disregard those items already discarded from the test (see Appendix V).

(b) The next step was to ascertain the distribution of the students' responses over the various choices in each item. This can be seen in Appendices VI and VII. A summary of the correct scores (still showing the boys and girls separately) appears in Table VII below.

This table shows an overall average achievement on the test of 47.45% made by the whole sample, and boys (who enjoy more freedom than girls in the Arab World) scoring slightly over 5% higher than the girls.

(c) Results on the test when taken by the Kuwait University students (K.U.S.) and by the teachers and senior teachers of English (K.T.E.) are shown in Appendices VIII and IX respectively.



TABLE VIISUMMARY

KUWAITI STUDENTS (K.S.S.)

No. of students: 20.

No. of item	Optimum Choice				No. of item	Optimum Choice			
	Boys	Girls	Total	% age		Boys	Girls	Total	% age
1	67	56	123	61.5	31	94	61	155	77.5
2	83	87	170	85	32	50	41	91	45.5
3	39	22	61	30.5	33	54	52	106	53
4	58	41	99	49.5	34	66	57	123	61.5
5	-	-	-	-	35	19	24	43	21.5
6	19	10	29	14.5	36	81	75	156	78
7	10	14	24	12	37	26	31	57	28.5
8	-	-	-	-	38	-	-	-	-
9	58	60	118	59	39	62	42	104	52
10	-	-	-	-	40	14	21	35	17.5
11	72	52	124	62	41	-	-	-	-
12	10	26	36	18	42	45	27	72	36
13	61	55	116	58	43	51	37	88	44
14	35	38	73	36.5	44	28	31	59	29.5
15	-	-	-	-	45	79	81	160	80
16	83	70	153	76.5	46	11	14	25	12.5
17	71	62	133	66.5	47	10	14	24	12
18	-	-	-	-	48	50	37	87	43.5
19	14	32	46	23	49	40	29	69	34.5
20	80	73	153	76.5	50	42	28	70	35
21	42	39	81	40.5	51	27	30	57	28.5
22	-	-	-	-	52	64	50	114	57
23	-	-	-	-	53	50	30	80	40
24	14	20	34	17	54	26	34	60	30
25	81	80	161	80.5	55	66	33	99	49.5
26	50	52	102	51	56	84	75	159	79.5
27	86	85	171	85.5	57	46	51	97	48.5
28	13	17	30	15	58	68	51	119	59.5
29	58	53	111	55.5	59	68	79	147	73.5
30	60	63	123	61.5	60	-	-	-	-
Totals:						2503	2242	4745	
Averages:						50.06%	44.84%		47.45%

(d) A comparative table of the correct choices made by each of the four groups is given in Appendix X, and summarized in Table VIII below.

TABLE VIII  
COMPARATIVE SUMMARY OF CORRECT SCORES

B.C.G.	K.S.S.	K.U.S.	K.T.E.
70%	47.5%	51.9%	73.4%

F. Analysis and Interpretation of Results

1. If we do as others (dealing with this sort of test) have done, namely, set arbitrary pass or fail points at, say 50%, and judge the scores of the different groups by this criterion, we cannot help concluding:

(a) that the boys of the K.S.S. have only just passed the test with an average of 50.06%; that the girls have failed it with an average of 44.84%; and that the whole K.S.S. is just below the pass-mark, with an average of 47.45%;

(b) that the boys of the K.U.S. have just failed the test, with an average of 48%; the girls have just passed it, having obtained an average of 54%; whereas the whole group has barely passed the test, with an average of about 52%; and

(c) that the small group of teachers seem to know the English cultural background even better than the B.C.G., with an average of 73.4%

2. But another and deeper look into the results will make it obvious that the scale adopted above is not accurate enough. For if the B.C.G. averages 70%, the K.S.S. and the other groups cannot be expected to score as high as 50% in order to be judged familiar with the English cultural background. The pass-mark should, then

be set at 35% or, at most, at 40% if we want to be fair in our judgement. Judged by the new scale, the K.S.S. and the other Kuwaiti groups do not seem to be very deficient in their knowledge of English culture.

3. Even the new scale, however, does not seem to be satisfactory, although it gives us a deeper insight into the situation. It would seem much more reasonable to compare the scores obtained on individual items by the B.C.G. with those obtained by the K.S.S. (i.e. the main group in which we are mainly interested), and see what picture emerges.

We will thus divide the results into two groups: those items on which the K.S.S. scored 50% or above, and those on which the scores were below 50% and compare each with the B.C.G. scores. Table IX below shows such division. The information incorporated in this table has been extracted from Appendix X which gives comparative scores of all the groups tested.

4. Let us now examine the higher scores (i.e. the figures in the left-hand columns) and set up an arbitrary but reasonable scale for evaluating the K.S.S. scores by comparing them with the B.C.G. results. The scale suggested is this:

- |   |                    |
|---|--------------------|
| (a) If the scores attained by the K.S.S. are the same, higher or up to 10% lower than the B.C.G., they will be considered .... V. Good. |                    |
| (b) If they are 10% to 20% lower than B.C.G.  | .... Good.         |
| (c) From 20% to 30% lower than B.C.G.   | .... Satisfactory. |
| (d) More than 30% lower than B.C.G.   | .... Weak.         |

Examining the table with this scale, we find that:-

- |  |               |
|--|---------------|
| (a) On 13 items (2, 9, 11, 13, 16, 17, 27, 29, 33, 34, 36, 45 and 56) the scores can be termed | .... V. Good. |
|--|---------------|

TABLE IX  
COMPARATIVE DICHOTOMY

K.S.S. Scores 50% or above			K.S.S. Scores below 50%		
No. of item	B.C.G. %	K.S.S. %	No. of item	B.C.G. %	K.S.S. %
1	91	61.5	3	63	30.5
2	91	85	4	40.5	49.5
9	69	59	6	46	14.5
11	69	62	7	57	12
13	65.5	58	12	91.5	18
16	83	76.5	14	86	36.5
17	66	66.5	19	49	23
20	91.5	76.5	21	66	40.5
25	97	80.5	24	74	17
26	77	51	28	83	15
27	83	85.5	32	83	45.5
29	54	55.5	35	94	21.5
30	91	61.5	37	71.5	28.5
31	94	77.5	40	83	17.5
33	60	53	42	40.5	36
34	37	61.5	43	57	44
36	74	78	44	49	29.5
39	69	52	46	57	12.5
45	77	80	47	49	12
52	86	57	48	66	43.5
56	74	79.5	49	46	34.5
58	94	59.5	50	66	35
59	91	73.5	51	49	28.5
			53	49	40
			54	46	30
			55	91.5	46.5
			57	71	48.5
23 items		Totals	27 items		

(b) On 5 items (20, 25, 31, 39 and 59) .... Good.

(c) On 4 items (1, 26, 30 and 52) .... Satisfactory.

(d) On one item (58) .... Weak.

Thus on 23 items (about half the total number of all the items in the test) the K.S.S. have done quite well, and are not in fact supposed to do better, as will be explained later.



TABLE XCLASSIFICATION OF C.C.T. RESULTS ACCORDING TO CULTURALAREAS

Code No. of P.M.S.	No. of items in C.C.T.	No. of items answered correctly	
		over 50%	below 50%
0	1 - 10	3	4
1	11 - 16	3	2
2	17 - 23	2	2
3	24 - 36	9	4
4	37 - 43	1	4
5	44 - 47	1	3
6	48 - 53	1	5
7	54 - 57	1	3
8	58 - 59	2	0
9	60	-	-
Total	50	23	27
Percentage of items		46%	54%

areas of Hall's P.M.S. from No. 4 down to No. 7 (i.e. items 37 to 57 of the test). This is not surprising. (What is really surprising is the good achievement in area No. 3 (i.e. Bisexuality) where the actual differences between the two cultural patterns are very wide and deep-rooted.) It is worthwhile, therefore, to conduct some detailed analysis of those items on which the K.S.S. have not fared very well. We will base our analysis on what were found to be weak items in section 4, as well as on Tables IX and XI. (The necessary data about these special items have been extracted from Appendices V to VII).

6. It would be convenient to group those special items under major headings according to the reasons for the students' confusion and consequently for the low scores attained.

TABLE XI

No. of B.C.G.: 35  
 No. of K.S.S.: 200

No. of item	B.C.G.						K.S.S.				
	Option						Option				
	a	b	c	d	others	No. answer	a	b	c	d	e
3	2	3	-	<u>22</u>	8	-	115	16	7	<u>61</u>	1
4	3	1	9	<u>15</u>	7	-	42	11	33	<u>99</u>	15
6	1	9	3	<u>16</u>	6	-	-	67	101	<u>29</u>	3
7	<u>20</u>	7	-	-	8	-	<u>24</u>	120	20	33	3
12	1	2	-	<u>32</u>	-	-	39	49	37	<u>36</u>	39
14	1	-	<u>30</u>	-	4	-	25	50	<u>73</u>	7	45
19	7	<u>17</u>	1	1	8	1	56	<u>46</u>	34	37	27
21	5	<u>23</u>	-	4	3	-	11	<u>81</u>	38	53	17
24	3	3	-	<u>26</u>	3	-	133	6	14	<u>34</u>	13
28	1	<u>29</u>	-	3	2	-	19	<u>30</u>	96	20	35
32	-	2	-	<u>29</u>	4	-	23	44	23	<u>91</u>	19
35	-	<u>33</u>	1	-	-	1	114	<u>43</u>	13	15	15
37	8	-	<u>25</u>	-	2	-	98	35	<u>57</u>	3	7
40	-	<u>29</u>	-	-	1	5	23	<u>35</u>	35	19	88
42	3	1	12	<u>15</u>	4	-	42	29	38	<u>72</u>	19
43	-	<u>20</u>	12	-	2	1	64	<u>88</u>	26	11	11
44	8	-	<u>17</u>	4	6	-	28	39	<u>59</u>	66	8
46	-	<u>20</u>	6	3	4	2	129	<u>25</u>	5	36	5
47	1	<u>17</u>	2	12	2	1	38	<u>24</u>	22	104	13
48	3	<u>2</u>	<u>23</u>	2	5	-	34	36	<u>87</u>	43	-
49	6	4	<u>16</u>	3	5	1	9	74	<u>69</u>	46	2
50	<u>23</u>	-	-	-	12	-	<u>70</u>	19	39	55	17
51	3	<u>17</u>	-	9	6	-	4	<u>57</u>	8	125	6
52	<u>30</u>	2	-	-	2	1	<u>114</u>	21	15	20	30
53	-	5	6	<u>17</u>	6	1	14	42	39	<u>80</u>	25
54	<u>16</u>	14	4	-	-	1	<u>60</u>	42	60	26	12
55	<u>32</u>	1	-	-	2	1	<u>99</u>	27	20	23	31
57	3	<u>25</u>	1	-	4	2	48	<u>97</u>	21	30	4

(a) Influence of Native Culture

## Item 3:

Students of the B.C.G. were quite divided on this item, only 63% selecting one and the same choice (d). About 25% chose more than one option or expressed individual opinions. On the other hand only 30.5% of the K.S.S. made the optimum choice, whereas a sizable number (57.5%) selected (a). This is an evident reflection of the native culture which assigns much greater respectfulness to seniority of age than Western Culture.

## Item 37:

This item also indicates the greater amount of respect observed towards older people in the Arab culture. This respect is expressed in different modes of behaviour including what Hall terms the area of "territoriality" (see "map of culture", Appendix III). Seating order is paid much more attention in our part of the world than in the West, and this explains why about half of the K.S.S. chose option (a). However, the mere fact that 28.5% of that sample also selected the same option as the B.C.G. suggests that such emphasis on the relationship between age and territoriality is in fact diminishing owing to the infiltration and influence of Western civilization.

## Item 44:

This is more or less an attitude item which divided the B.C.G., only 49% choosing the optimum option (c), 24% choosing (a), 9% choosing (d), whereas most of the rest said that one had to earn respect.

Contrary to expectations, the majority of the K.S.S. did not choose (a), (which is explainable in the same terms stated in the



former items), but selected (c) or (d). This certainly reflects a dramatic change in the mood and attitude of the young Kuwaiti Arab from what used to be, and in many cases is still, the traditional cultural pattern.

#### Item 6:

At first it was difficult to understand why the B.C.G. selected (d) "pleased to meet you" as the most acceptable response, though only 46% of the group actually did so; and why only less than 3% chose the predicted choice (c) "How do you do?". However, it becomes understandable once we remember that (c) would actually apply to an older and more formal age-group than the B.C.G. which would normally choose (d) or (b) or even some other form normally used by them in their informal every-day life. It can also be explained on the basis of class-differences.

The K.S.S., on the other hand had always been instructed in school to respond with the formal expression (c). Consequently 50.5% of them made that choice, whereas 33.5% must have confused "how do you do?" with "how are you?" and preferred (b). This group's responses to this item are in fact very significant if we remember the fact that in Arabic we do not at all have an expression used as a response which would correspond to (c); the normal response being equivalent to (b). Moreover, when an Arab is introduced to another for the first time, he does not use the question-form at all, but would rather say something like "I am honoured" or "It's an honour" (i.e. to know you).

#### Item 7:

Only 57% of the B.C.G. chose the anticipated answer (a); the 20% who selected (b) and the rest who chose (a) and (b), which

are mutually exclusive, must have misunderstood the wording of choice (b) by not paying sufficient attention to the restricting word "only". This may be the only interpretation of the division of responses to this item.

However, the spread-out of the K.S.S.'s responses is quite understandable. Only very few of them (12%) chose (a) which requires first-hand contact with every-day English life - which contact a very small minority of this group had had the opportunity to make - whereas the greater majority (60%) chose (b) which is the far commoner meaning and usage of the expression that those students have been exposed to. What might have accentuated the situation here is the fact that the Arabic equivalent to "good morning" is never, in any situation that the writer can imagine, used to mean "good bye".

#### Item 12:

Here the great majority of the B.C.G. (91.5%) chose the optimum option (d) because of their familiarity with their own culture, whereas the scores of the K.S.S. were scattered almost equally among the four choices and the fifth (e) i.e. lack of knowledge. Very close contact with the cultural community is vital for such knowledge and it is not strange to discover a lot of ignorance on this point. On the other hand, it is not difficult to detect here some interference of the native cultural background which accepts no class system at all, if we notice that the largest block of students (about 25%) chose option (b). This should not be exaggerated, however, since the score on this option is not much higher than those on the other choices.

## Item 14:

The low score of the K.S.S. (36.5%) on this item, compared to the very high score of the B.C.G. (86%) can be ascribed to the fact that the pub's counterpart in the Arab World is usually a very disreputable place which only the lowly type of people frequent and more often than not get drunk, and which no woman ever enters. This is why 37.5% of the K.S.S. chose either (a) or (b) while 22.5% did not want to commit themselves and admitted total ignorance. It is also worth mentioning here that alcoholic drinks are banned in Kuwait, and that there are no pubs of any kind.

## Item 19:

This is an item the response to which differs with the difference of individual family life in England. The students of the B.C.G. were sharply divided on it, about 49% choosing (b); only 20% choosing (a), and even more giving answers of their own.

Since the cultural pattern in Kuwait and most other countries of the Arab World leans sharply towards choice (a) in such a situation, more of the K.S.S. tended to choose (a) rather than (b). In fact many unpleasant topics are almost taboo at meal-times in most of the Arab World.

## Item 21:

Again this differs in England from one community to another. The item also seems to invite an opinion rather than an objective assessment. Nevertheless, two thirds of the B.C.G. chose the anticipated optimum answer (b).

Although 40.5% of the K.S.S. seemed to agree to that, a greater number (45.5%) tended to compare English to Arab hospitality

(which is well-known to go even to extremes) and consequently found the English comparatively inhospitable or indifferent, and chose either (c) or (d).

Item 32:

Most of the B.C.G. (83%) chose the anticipated response (d); but the K.S.S. were more divided, only 45.5% giving that response. The next largest group (22%) chose (b). This can be explained in terms of the native cultural pattern on the one hand, and the influence of films on the other.

Item 40

The low K.S.S. score of 17.5% on the optimum response can be explained on the grounds of lack of familiarity or ignorance, 44% admitting it explicitly. The rest, however, tried to draw an analogy to mosques, which should all face Mecca, and consequently chose (a) or (c).

Item 42

The scores on the optimum response of this item are almost the same for the B.C.G. and the K.S.S. but quite low (40.5% and 36% respectively), though for different reasons.

In the case of the B.C.G., those who chose (d) as well as those who picked (a) as their response seemed to consider the question rather tricky, (it can't be so simple!!) and proceeded to show their historical knowledge of what the hall used to be. On the other hand, those who chose (b) (30%) are actually referring to the present state of affairs. The few others made their own comments, arguing that their choice would be (c), but the hall need not be a very small room. We have considered (d) as the optimum answer simply because a greater number chose this rather than any of the other options - not a very convincing or

satisfactory decision. But the whole item was in fact retained because of the interesting responses of each of the two groups. In fact the whole phrase "well-to-do" seems to have been difficult for the students, most of whom seem to come from middle or lower middle class.

A greater number of the K.S.S. (58%) chose, as anticipated, either (d) or (a). This is due partly to their ignorance (and probably even to their teachers' ignorance) of what the hall in a modern English house is, but partly to the influence of their native culture. In the old-type Arabic architecture there was no such thing as a hall being the entrance to the house; the courtyard was the English hall's counterpart leading from the outer door to the various rooms around it. But even in modern houses, the climate being what it is, there is no need for a small hall where you can keep umbrellas, hats, etc. which virtually do not exist - at least in Kuwait. On the other hand, the hall always represented the largest room in the house (usually the counterpart of the English drawing room), and in schools, public buildings, etc. Consequently, the students' confusion is understandable and permissible.

#### Item 43:

Again the low scores of both groups (57% and 44% respectively) can be explained in two different ways. To the B.C.G., owing to differences in accommodation and family-life, (b) and (c) are acceptable.

But we did not in fact expect 44% of the K.S.S. to arrive at the optimum choice (b) for two reasons: firstly, the literal Arabic translation of "drawing room" usually refers to a large room used for drawing and painting, etc. in schools; hence the

confusion. This explains the 32% of responses pointing to (a). Secondly, as with the B.C.G., the drawing and sitting rooms may be quite often one and the same place. However, the fact that 13% chose (c) indicates that in modern Kuwaiti houses the two rooms are different parts of the house.

Item 55:

It was not expected that Kuwaiti students should be familiar with betting and gambling which are legally forbidden (though practised privately and on a very small scale) in Kuwait as well as in most countries of the Arab World. Thus the percentage of correct responses (46.5%) is to be considered very satisfactory in such circumstances.

b. Influence of English Reputation Abroad

Item 4:

This item has been referred to as more an attitudinal than a factual one, as the scattered responses of the B.C.G. have come to verify. Only 40.5% of this group selected the optimum choice (d) - which was, incidentally, a surprising result to the test-marker himself. Only about 25% chose (c) which the writer thought would be the more logical choice. The rest of the group gave independent opinions.

On the other hand, more of the K.S.S (49.5%) chose (d); and if we add to this the 21% who chose the extremely passive choice (a) we get a great majority of 70.5% responding in line with the mental picture formed about Englishmen abroad. They are usually portrayed as very cool and calm, rarely expressing their feelings and even more rarely responding violently to situations such as the one suggested by this item. If the Kuwaiti students had been asked to express their attitudes to such a situation, the

majority would have chosen (c); the more belligerent type might have also chosen (b). The contrast between the two cultures is very great here.

Item 46:

The huge number of K.S.S. selecting (a) (64.5%) reflects the prevalent foreigner's impression of how punctual English people are-- virtually a world-wide reputation.

Item 47:

Again this can be explained in terms of the widely-spread English reputation for punctuality, formality and reserve. This is why 71% of the K.S.S. chose either (a) or (d).

Item 49:

Englishmen are famous for their conservatism. The choice of 71.5% of the K.S.S. of either (b) or (c) reflects that reputation.

In the B.C.G. the responses indicated a change in the mood of the younger generation, only 46% selecting the optimum choice(c).

Item 50:

To the B.C.G. this was an attitude item and was sufficiently commented upon above. The K.S.S. responses, however, reflected Englishmen's reputation abroad which tends to picture them in terms of (a) and (d). This explains why 62% of the K.S.S. had chosen either of these two options.

Item 51:

The majority of the K.S.S. (62.5%) who chose (d) seemed to think of English people more highly than English people thought of themselves. In addition, 28.5% also chose the optimum option (b). A small minority (2%) had enough sense of humour to choose (a).

## Item 57:

Cricket, golf and (unfortunately!) even horse-racing are not popular sports in most of the Arab World, whereas football is the main outdoor sport. Consequently, it was expected that more than 48.5% of the K.S.S. would choose option (b). But the spread-out of scores may be ascribed again to the English reputation abroad that they are very fond of sports of all kinds.

c. Influence of Christian-Arab Culture

## Item 28:

Divorce among Christians in the Arab World is handled by the Church and very closely abides by the Biblical code; consequently it is virtually impossible to obtain. The situation is, of course, very different in many parts of the Christian West, with which Arab students are not familiar. This explains the high rate of British students (83%) choosing option (b) against the very small number of K.S.S. (15%) choosing the same. In fact 48% of the K.S.S., naturally enough, chose option (c).

## Item 35:

The great discrepancy between the B.C.G. (94%) and the K.S.S. (21.5%) giving (b) as the optimum response is also explicable in the same terms (as in 28 above), if we notice that 57% of the K.S.S. actually selected option (a).

d. Other kinds of Influence:

## Item 24:

Contrary to the writer's expectation, the B.C.G. had considerable agreement (74%) on (d) as the optimum response, none choosing (c), but a few choosing (a) or (b); the rest finding no contradiction between (a) and (d) and choosing both.



To the K.S.S., however, all apparent evidence seemed to indicate an almost complete freedom and independence of women in England; which led two thirds of them to choose (a) as the best response.

It seems that there is a switch of emphasis here. Whereas the B.C.G. took the question of equal rights for granted and emphasized the dark side of the picture, the Arab students stressed the bright side, at the same time expressing their aspirations for an improvement in the status of women in the Arab World. It is worth noting here, however, that this item showed only a slight female bias, the girls scoring only 7% higher on choice (a) than the boys.

Item 52:

Unexpectedly and strangely enough, the majority of the K.S.S. (57%) chose (a) in spite of the fact that anything termed "public" (including schools) in Kuwait and presumably the rest of the world is usually common to everybody. We cannot find a good explanation to this result except perhaps that it is due to the effect of reading or mass media, and probably to the high reputation of some of the English public schools like Eton and Harrow of which the students might be aware.

e. Other Reasons:

Item 48:

Although the majority (66%) of the B.C.G. selected the optimum choice (c), only 43.5% of the K.S.S. did the same. The rest of the K.S.S. scores are scattered almost equally over the three other choices. The only explanation seems to be that the options did not look as if they were mutually exclusive, and the students thought of "freedom" in general, not of the phrase "This is a free country".

## Item 53:

It is difficult to comment on this item, since the percentage of the B.C.G. choosing the optimum option (d) was quite low (49%), and not much higher than the percentage of the K.S.S. (40%) selecting the same option. Those of the K.S.S. choosing (b) or (c) cannot be considered completely wrong.

7. It is hoped that this detailed analysis and interpretation has been sufficient to show: firstly, that the K.S.S. are comparatively well-informed about the English cultural background, except where there is very strong interference from the native culture, and secondly, how different reasons play their roles in sometimes giving a different picture of England from what it really is.

Later on we shall attempt to investigate the various sources which provide the Kuwaiti students with their knowledge of England and its culture, assuming beforehand that it cannot all have been acquired from reading English books at school.

But before we do that, let us make a few brief comments on the results of the K.U.S. and K.T.E.

G. The Kuwait University Students (K.U.S.)

It is not our intention to go into a detailed analysis or interpretation of the results of this group. The main reason for running the test with it was simply to find out how much English culture is inculcated into students of English literature in one Arab university (albeit a very new one) during the four years' university course.

The very disappointing results of the test (which can be seen in Appendix VIII) and how this group compares with the other groups (shown in Table VIII above) may be explained very briefly as follows:

1. No educational criterion is employed for accepting or rejecting any student wishing to enrol in the English Department, Faculty of

Arts and Sciences, at the University of Kuwait. Consequently many students of not very good calibre join this department with no genuine interest in the course they pursue. <sup>what calibre are you looking for?</sup> <sup>why bother joining then?</sup>

2. All students of the English Department at the University are the product of the Arts Section in secondary schools which is normally composed of the weaker type of students, as was mentioned earlier above.

3. Except partially in the fourth year in the Department of English, nowhere else is there any emphasis on modern English literature and culture. <sup>what do you mean?</sup> It is the classics the syllabus is most concerned with.

4. More girls, some of whom are genuinely interested in their course of study, join the English Department and that may explain why they scored 6% higher than the boys - <sup>maybe these reasons: (home conditions, no alternative but to study, a get away!)</sup> <sup>unjustified!</sup> contrary to the K.S.S.'s results. <sup>agot away!</sup>

For all those reasons, this group is not expected to have scored much higher on the test. We should also remember, however, that this sample is too small to provide us with any reliable results.

#### H. The Teachers' Group (K.T.E.)

This group seems to have scored rather too high, in fact even higher than the B.C.G. (as Table VIII above demonstrates). Statistics are, however, quite deceptive in this case. In the first place, the group is too small to be the basis for any valuable statistical (or any other kind of) analysis, constituting only a small fraction (16) of the total English language staff in the country (about 900). Furthermore, the teachers were given the test-papers to answer at home. Finally, even if we assume that the teachers were conscientious in answering the test, the high average attained might have to be considerably modified when the individual items are analysed. It might appear that, being in many cases more positive and dogmatic than the B.C.G., members of this group in fact exhibit more ignorance than knowledgeability.

This is not meant at all to under-rate the teachers of English in Kuwait. In fact the English language staff in Kuwait is composed of better elements than in any other Arab country owing to the strict selection standards observed by the Ministry of Education, and the continuous in-service training courses that the teachers undergo. But in order to ascertain how well acquainted with English culture they are, a different method may be required, or at least the same test should be run on a sample large enough to represent the whole staff.

A final remark on the test is due here. We should look at the results of this test and the next ones in the light of the English Language Syllabus adopted in Kuwait (Appendix I). This Syllabus and the list of prescribed books (Appendix II) leave no doubt that the emphasis in all the educational stages and institutes where English is taught is on language rather than literature or culture. This - as has been mentioned in some detail in an earlier part of this paper - is in line with the basic objectives of teaching English as a foreign language in Kuwait which we need not go into again.

## II. THE COMPREHENSION TEST

The cultural background of any foreign language is in fact reflected in the use of each of the four language skills, particularly in the passive skills or oral and reading comprehension.

In trying to understand English speech, for instance, a non-native speaker is liable to miss or misunderstand a lot of the significance of what is said (even if his mastery of the language is very good), not only because of the constant reference to English culture but also because of the shades of meaning and the various connotations unconsciously absorbed by the English native-speaker since his or her early childhood.

These may be associated not only with the totality of the language, but also with individual lexical items and idiomatic expressions - a topic that will be investigated further in the next part of this paper.

The same is, of course, apt to happen with reading comprehension. To find out the effect on comprehension of the cultural ignorance of the non-native speaker, a special reading comprehension test was constructed (see Appendix XI). It was based on a reading passage found in one of the prescribed books.<sup>1</sup>

For validation it was given to a B.C.G. of 20 students (in the same school where the C.C.T. was conducted). Directions were given to the students to the effect that they could mark any number of options, or add one of their own under (e). Items 4 and 8 proved to be badly-constructed, and were discarded. So was item No. 13 which was an attitude question (see Table XII below). On the other 10 items left on the test there has been almost unanimous agreement among the B.C.G.

After validation the test was given to a K.S.S. of 101 students made up of four groups, almost half of them boys and half girls, in four different secondary schools in Kuwait.

Results (that can be seen in Table XIII below) showed that the students scored an overall average of 45.6%. This figure correlates highly with the average (= 47.5%) scored by the K.S.S. on the cross-cultural test (see Table VIII above), and verifies our assumption made above regarding the interference of culture with reading comprehension.

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<sup>1</sup> Donne Byrne, Intermediate Comprehension Passages, (London: Longmans, 1969), extract No. 6, p. 17.

TABLE XII

Comprehension Test

B.C.G.: 20

No. of question	Options					Remarks
	a	b	c	d	others	
1	6	-	<u>11</u>	1	2	question discarded
2	-	1	<u>19</u>	-	-	
3	-	-	<u>19</u>	-	1	
4 X	13	2	-	-	5	
5	<u>18</u>	-	-	-	2	
6	<u>16</u>	3	1	-	-	
7	-	-	-	<u>20</u>	-	question discarded
8 X	1	10	-	-	9	
9	-	-	-	<u>20</u>	-	
10	2	<u>17</u>	-	-	1	
11	1	<u>18</u>	-	-	1	
12	6	-	<u>14</u>	-	1	
13 X	attitude question					question discarded

TABLE XIII

Comprehension Test

K.S.S.: 100

No. of question	Students scoring correctly	No. of question	Students scoring correctly
1	56	7	52
2	64	9	84
3	12	10	24
5	40	11	52
6	32	12	40
	Total		456
	Average		45.6%

However, when we checked the students' answers (in their daily work-books) to the direct questions on the content of the passage as they appeared in the book, we found that there were no cultural problems involved in comprehension. Virtually all writers of such books that are meant for foreigners dodge the issue altogether.

### III. COMPOSITION-WRITING

With the active or productive language skills, i.e. speaking and writing, the students of a foreign language may, in a sense, fare much better. It is normal for us to avoid talking about something that we do not know, and to hesitate very much before venturing to talk about a topic that we are not sure of. This commonsense principle applies to the active use of language, particularly a foreign language. In speech and writing foreigners normally avoid cultural references that they are not sure of and even avoid the use of words and idiomatic expressions that are culturally loaded. This explains to a great extent why foreign students feel greatly handicapped and awkward when they are asked to speak or write on an aspect of English culture that they are not familiar with. On the other hand if they are required to write on a topic they are familiar with, they use the foreign language only to depict specific pictures of their native culture. This is precisely what happened when various Kuwaiti secondary school groups were asked to write compositions on the topics shown in Appendix XII . Incidentally, these topics were chosen from the composition book that the students are ~~actually~~ using.<sup>1</sup> (Again here the writers of the book dodge the whole issue and always present the students with a model composition

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1 T. C. Jupp and John Milne, Guided Course in English Composition, (London: Heinemann, 1969).

based on English culture and ask them to reproduce a similar one based on their own.) However, the last of these topics (No. 6) proved to be especially interesting. It was an attitude question in fact. In answering it in composition-form many students of the Science Section chose as their ideal a character from Western culture, usually a man of science, e.g. Pasteur, Newton, Madam Curie, Helen Keller, Einstein and J. B. Shaw.

It is not our intention to enter here into an argument about how essential to the WRITING of a foreign language awareness of its cultural background is. (This is the skill we are most interested in in this paper.) Such awareness is certainly a vital factor in the measure of command of the language a foreigner is able to attain. It is also certain that such command is usually reflected in all the language skills, including of course WRITING. No more need be said about this point here.

#### IV. SOURCES OF INFORMATION - THE QUESTIONNAIRE

##### 1. Construction

We have assumed above that the students' acquaintance with many aspects of English culture in particular and that of Western Europe and America in general - all having a lot in common - cannot have stemmed merely from their learning of English at school, since - as we have seen - the emphasis in the educational process has been on language rather than on literature or culture. In order to ascertain those other sources that must have contributed to that acquaintance, a special questionnaire was designed and given to the same K.S.S. that took the C.C.T. analyzed above. It was found more convenient and practicable to have the questionnaire in Arabic, because it was not of the objective type, and the students' ability to express themselves in English was



limited. (A translated version of the questionnaire can be seen in Appendix XIII).

The questionnaire consisted of four major divisions: (I) Reading, (II) Other Mass Media, (III) The Home, and (IV) Travel. The first division aimed at obtaining information about the extent and types of reading the students did both in Arabic and English, both inside and outside school. The second dealt with motion-pictures and television, the third with the home and the fourth with the influence of travel.

## 2. Administration

The questionnaire was filled by the same sample of Kuwaiti students on whom the C.C.T. was administered.

## 3. Analysis and Interpretation of Answers

(a) From the answers to Part I we conclude that:

- (i) The students' preference for biographies (of great men and women) and novels is natural and understandable. They are still in their romantic age and each is looking for an ideal to guide him or her in life.
- (ii) Our students do not read much English outside school. But we should notice that a high proportion (about 60%) of the Arabic books mentioned in the questionnaire are in fact translations of Western Classics; e.g. Dickens, Hugo, Shakespeare, Jane Austen, Hemingway. These translations are no less effective than the original versions in cultural orientation.
- (iii) Very little reading of English or American journals is carried out by the students. But we should again remember that the prevalent type of the modern Arabic newspaper and magazine is international in nature and contains a great many articles either translated from English or dealing with certain facets of English

and Western/American life.

(b) From the information given in Part II we get the following impressions:-

- (i) In this area the influence on the student is even stronger; it comes through the eye and the ear.
  - (ii) Although many motion-pictures and television serials and programmes do not honestly represent real life in the West, the great variety of those pictures do help tremendously towards a better understanding - though partial and imperfect - of life in the West and the United States.
  - (iii) The young generation's love of adventures, sports, etc. - detected in their answers - and the female bias towards romance are quite understandable.
- (c) From Part III we discover that at present a small minority actually use English either for conversation or for reading at home. Nevertheless, the fact that about 20% of the students have brothers or sisters studying in U.K. or U.S.A. will tend to increase the use of English in Kuwaiti homes in the future, though most probably not for conversational purposes. The home is not affording much help as yet.
- (d) From Part IV we did not expect much, since at the students' age they do not normally have much opportunity of acquiring first-hand contact with Western culture. Nevertheless, even the few who had been lucky to do so did make a few valuable observations.

Conclusion: It seems quite safe to state that, in spite of the fact that not much English reading is at present being carried out by the students, they are constantly exposed to all sorts of Western influence and cultural orientation. Many factors seem to be making more influence on the students than their learning of the English language at school.

## **PART THREE**

### **THE LEXIS**

## C H A P T E R   F I V E

### LEXICAL STUDIES - 1

### VOCABULARY AND CULTURE

#### I.    LEXICAL STUDIES

In Part Three of this paper (i.e. Chapters 5 - 9) we intend to deal with certain aspects of the lexis and try to detect some of the problems encountered in this area by the student population of the Kuwaiti secondary schools in writing English. It is important, however, to realize right at the outset how wide the field is, and consequently to try to bring it down to manageable proportions. It is also important to make it quite clear what procedure will be adopted in carrying out this study.

The aspects of the lexis that will be dealt with will comprise the following. Firstly, the relationship between vocabulary and culture will be discussed in this chapter (and will also serve to integrate this part of the study with Part Two). Then from the realm of morphology - not a very well defined realm<sup>1</sup> - we have chosen only two aspects for investigation in the next two chapters, namely: word-composition and prepositional phrases.<sup>2</sup> Finally in chapters 8 and 9 a semantic study of a very small number of English and Arabic verbs will be attempted.

The procedure adopted in chapters 6, 7, 8 and 9 of this part, and in Part Four as well, will include a theoretical study (general and contrastive between English and Arabic) followed by the formation of

- 1 cf. P.H. Mathews, "Recent Developments in Morphology", in J. Lyons (ed.), New Horizons in Linguistics, (Harmondsworth: Penguin Books Ltd., 1970), pp. 96 - 114.
- 2 Although much time and effort have actually been spent on two other morphological topics, namely: derivation and inflection, it has been thought appropriate to drop them altogether from this paper since the contrastive study with Arabic did not produce very valuable educational implications.

certain specific assumptions related to the interference of Arabic. In each case these assumptions are to be validated by means of a field test actually run on a sample of the students concerned, namely, the population of the secondary schools in Kuwait. When both form and meaning are involved in the study, we will start with the former. (This is not to say, of course, that meaning and form can ever be totally divorced. In fact, as Halliday asserts, "... form is part of meaning, not opposed to it".<sup>1</sup> But we can at least emphasize one rather than the other at any one time according to the requirements of one's study.)

A final word here about the transliteration of Arabic, much of which will begin to appear on the following pages of this paper. For convenience sake and in order to facilitate typing, a simplified version of the normal transliteration of Arabic has been adopted (and can be seen in Appendix XIV). This version employs only the letters and other symbols that are found on an ordinary English typewriter.

Let us now start on the main theme of this chapter, namely: the relationship between vocabulary and culture.

## II. VOCABULARY AND CULTURE

The strong relationship between culture and language has been, it is hoped, established in Part Two of this paper, and need not be discussed further here. Vocabulary items are the raw material out of which the various structures are built. The misconceptions resulting from culturally-loaded vocabulary items have been demonstrated in some detail at least by one former student at the University of London

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1 M. A. K. Halliday, A. McIntosh and P. Strevens, The Linguistic Sciences and Language Teaching, (London: Longmans, 1968), p. 23.

Institute of Education,<sup>1</sup> and it is not our intention to duplicate the study here. In this section of the study of vocabulary we will only indicate certain general areas of the two vocabularies of English and Arabic where misunderstandings may take place owing to cultural interference. We will also be able to deal with one or two very limited fields in some detail.

"Languages reflect in their vocabulary the culturally important distinction of the societies in which they operate."<sup>2</sup> The vocabulary of a language is not only related to the physical environment in which the community using that language lives, but also to all other aspects of the culture: social, moral, religious, political, economic, aesthetic, etc. There is certainly a great number of vocabulary items that relate to the nature and the basic needs of all human beings, or to happenings, processes and states that are common to all human experience. (That is one reason why great literary works such as Shakespeare's are universally enjoyed.) But "it is extremely doubtful whether one can talk profitably about (the) semantic structure (of vocabulary) as the imposition of form upon underlying (perceptual, physical or conceptual) substance common to all languages."<sup>3</sup> However, one can assume that verbs such as "live, die, eat, drink, sleep, rest, work, buy, sell, get, give, take, come, go, possess, etc."; adjectives like: "hungry, thirsty, tired, ill, sad, angry," and nouns like: "air, water, food, animal, bird, tree" and thousands more may be MORE or LESS

- 1 H. B. M. Al-Sawaf, An Investigation into the Cultural Problems Associated with the Teaching of English Literature Texts Prescribed for Iraqi Secondary School Pupils (London University Institute of Education: Unpublished Ph.D. thesis, 1968).
- 2 John Lyons, Introduction to Theoretical Linguistics, (Cambridge: at the University Press, 1969), p. 433.
- 3 *ibid.*, p. 432.

understood in the same way by most civilized communities - though even in some of these cases, the assumption may not prove valid. But the greater bulk of vocabulary is not (unfortunately for the learner of a foreign language) of this sort.

To begin with, reference to different physical environments, for instance, is an intrinsic feature of different languages. To illustrate this we need not refer to Whorf's remark about the variety of words for snow among the Eskimos,<sup>1</sup> or to Sapir's remark about the great number of words for marine animals employed by the Nootkas.<sup>2</sup> We can only look around us in Arabic and English to get sufficient evidence. Al-Tha'aliby (an Arabic Thesaurus) enumerates 320 items for the description of the physical features of the desert, 96 for horses, 85 for camels and more than 30 for snakes<sup>3</sup> (not a comprehensive list) - all objects of special interest to the Arab of the desert. That only a few of these have survived in Arab countries outside Arabia proper is in itself a proof of the same point to illustrate which the examples were cited. Roget enters the English words pertaining to the sea and sea-travel on three double-column pages of his Thesaurus.<sup>4</sup> The point does not seem to require more proof, and need not, therefore, be carried further. Suffice it to say here that it is only natural for the learner of a foreign language to miss the significance of many of those lexical items that refer to objects not very common, or non-existent in his own culture.

To the same category belong also those vocabulary items that refer to an aspect of the foreign culture that is totally different

1 Whorf, in Carroll (ed.), op.cit., p. 216.

2 Sapir, in Mandelbaum (ed.), op.cit., (1949), pp. 90 - 91.

3 Al-Tha'aliby, Fih-al-Lughah, (Cairo, Mustapha-al-Halabi Press, 1954), pp. 264 - 279, 27 and 155 - 158; 150 - 154 and 159 - 160.

4 Roget's Thesaurus, (London: Longmans, 4th ed., 1963), pp. 167 - 169 and 214 - 216.

or virtually non-existent in the native one. An Arab student would not, for instance, easily understand the full meaning of English words that refer to the Church, its hierarchy, its services, its function in the society; the different sects of Christianity or the differences in doctrines and beliefs. The same would, of course, apply to an English student of Arabic with reference to Islamic terms. The English (and generally Western) language of music - especially classical music - is Sanskrit to the Arab student, simply because his native music is basically different. Most references to the English political and governmental system, and even to most aspects of the Educational system would be almost unintelligible. So will many terms relating to social life: the pub and liquor, folklore, festivals, marriage and death ceremonies, social classes, clubs, many kinds of sport, certain fine arts, betting and gambling, and so forth.

The area just discussed, however, seems generally to cause "non-comprehension" (or: an inability to understand, partially or fully, what is spoken or written in another language), and, consequently, the inability to produce it in speech or writing.

The other area may lead to misconceptions that result in misunderstandings and sometimes serious conflict. This is where the native cultural interference takes place, and this is apt to happen especially if the students' native culture is deep-rooted and very rich, as it is the case with Arabic. Such misconceptions may take place in several fields ranging from the essential field of subsistence (e.g.: lunch, dinner or even "English salad"), through more abstract concepts of social relations such as: "bisexuality" (e.g. boy-friend, girl-friend, dating, engagement) and of values and morals (such as: good, bad, virtuous, faithful, brave, cowardly, hospitable, generous, miserly) to still higher levels of abstraction such as: responsibility, representation, freedom, democracy, socialism, imperialism.



So much for generalizations. Let us now look at some more specific examples of vocabulary and see how the cultural factor works. One could simply choose scores of examples from the daily newspapers to illustrate the point. One such example appears in Appendix XV. Examination of the article shows that the underlined vocabulary items are either unintelligible or difficult to understand by the foreign learner of English. They are mainly two types: those that refer to special aspects of the English culture, and are peculiar to it, such as: TUC, the Mirror, 10 Downing Street, Tory, Lord Privy Seal and Earl; and others that are of the idiomatic type that has sprung from different aspects of English culture, such as: "they have taken a hiding, O Lord, pay packet, leapfrogging, to gain ground, and, at stake." There may be many others which cannot be detected simply because we cannot put ourselves in the young students' shoes. This is only one simple example, but sufficient to illustrate the point.

Another example can be taken from an area that is usually culturally loaded, namely: idioms. One very common kind of idiomatic expression is the simile which employs "as ... as ..." or "... as ..." in English and the parallel "comparative structure" in Arabic: "bigger than ..., blacker than ...". Consulting a small English dictionary such as "The Concise Oxford Dictionary"<sup>1</sup> we find as many as seventy-two idiomatic expressions formed in this way. Allowing for the fact that this type of idiom, being in very common use in everyday life, changes from one historical period to another (and, in the case of the Arab World, from one country to another), and allowing for the fact that in each case the adjective in the

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<sup>1</sup> H. W. Fowler & F. G. Fowler, The Concise Oxford Dictionary, (Oxford: at the Clarendon Press, 5th ed., 1964), p. 66.

combination may collocate with various other nouns than the one given in the dictionary (most commonly Proper Nouns in Classical Arabic<sup>1</sup>), and concentrating on the present Arabic usage (in Kuwait, in particular), we can safely say that out of the seventy-two idiomatic expressions only sixteen will be easily understood and consequently freely reproduced by the students. These are the following:-

black as pitch	brave as a lion
busy as a bee	common as dirt
easy as ABC	heavy as lead
light as air	proud as a peacock
quiet as a mouse	quick as thought
sharp as a needle	silent as the grave
soft as velvet	strong as a horse
stubborn as a mule	sure as fate

The reason for this is that in English and Arabic the cultural background is similar in these cases, and at least one variety of the Arabic idiom is exactly the same as the English one.

From among the other 46 items, it is believed that 22 will be understood, but will most probably not be reproduced because the parallel items in Arabic make use of other elements taken from the local culture. But those objects to which the second parts of the English idioms refer are found in the local Arabic environment. This is why they would not be very ~~difficult~~ to comprehend. These are:

blind as a bat	bold as brass
bright as a new pin	dry as a bone

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<sup>1</sup> A. M. Al-Maidany, Majma' Al-Amthal, (Cairo: Al-Khairiya Press, 1310 A.H.).

easy as lying	deaf as a post
good as gold	hungry as a hunter
large as life	meek as Moses
old as the hills	pale as a ghost
plentiful as blackberries	plump as a partridge
safe as a house	soft as butter
thin as a lath	tight as a drum
ugly as sin	weak as a rat
white as a sheet	

The rest will prove quite difficult to understand fully and will presumably never be used by the students in their productive linguistic activities owing to the great divergence of the two cultural backgrounds. These are:

bald as a coot	brown as a berry
cold as charity	cool as a cucumber
dead as a doornail	dead as mutton
drunk as a lord	drunk as a fiddler
dull as ditchwater	fit as a fiddle
good as a play	keen as mustard
mad as a March hare	pleased as Punch
proud as Lucifer	right as rain
sound as a bell	snug as a bug in a rug
stiff as a poker	thick as thieves
true as steel	warm as a toast
weak as water	

Let us have just one more example of another area to illustrate our point.

For a Christian Englishman, for instance, to mention God's name in ordinary conversation is almost taboo. But to <sup>NO, it isn't if you are talking to a Catholic</sup> a Muslim Arab Islam is a whole way of life. It is not merely a metaphysical relationship, but it permeates every aspect of his life: social, political, economic, etc. "Allah", the Arabic word for "God",

is probably one of the most, if not the most commonly used word in the whole language. It can be heard in one out of every three or four sentences spoken by a Muslim. Idioms and cliches employing the word are too numerous to be counted. In fact a Muslim Arab would feel very awkward in his speech if he were told not to use the word at all.

Within a couple of hours we have been able to collect over a hundred of those very common expressions in which the word "Allah" appears. We will here choose a few of them as examples.

Just before a Muslim Arab starts something: eating a meal, slaying a lamb or a chicken, reading or writing anything (especially a passage from the Koran), beginning a business or a daily transaction, he begins with the expression "bismi-l-la:hi (-r-raḥma:ni-r-raḥi:m)" (meaning: in the name of Allah, the merciful, the compassionate). This was usually elaborated and amplified in a variety of ways by ancient writers who always started a book or an article with it. It is still a common practice in modern writing too. The expression "tawakkaltu 'ala-lla:h" (= I depend on Allah) is also employed in similar situations.

In everyday greetings the normal reply to "as-sala:mu 'alaykum" (meaning: Peace be upon you) is "ḥalaykumu-s-sala:m (wa raḥmatu-l-la:hi wa baraka:tuh)" (meaning: Peace and the mercy and blessings of Allah be upon you). The reply to "Kayfa-l-Ha:l?" or its equivalent in various dialects (meaning: How are you?) is normally either "al-Hamdu li-lla:h" (= Praise be to Allah), "naḥmidu-lla:h" (= We praise Allah) or "naṣṥkuru-lla:h" (= We thank Allah), or similar other colloquial versions.

The expression "alla:hu a'lam" is used in case one is ignorant of something, or does not know the answer to a question or is not sure of one's opinion; it is very similar to the English "God knows".

In classical writings we quite often find this expression at the end of every chapter. (cf, for instance Ibn Khaldoun's Muqaddimah.)

Several forms of oaths, the great majority of which employ the name of God, are current in everyday conversation; e.g. "wa-lla:hi" (= by Allah), "wa-lla:hi-l-<sup>ʿa</sup>ḏhi:m" (= by Allah the omnipotent), "wa-rabbi-l-ka'bah" (= by the God of the Ka'bah), "warabbi-l-bayt" (= by the God of the House, i.e. the Ka'bah), and scores of others.

When you bid farewell to somebody you can use any of the following expressions the reply to which may be the same or slightly different: "bi-ama:ni-lla:h" (= In Allah's peace, i.e. I am going, or, go in ....); "bi-Haf<sup>ḏ</sup>hi-lla:h" (= in Allah's protection) or "ma'a sala:mati-lla:h" (= with Allah's safe-guarding or protection).

Several forms are used in the case of a catastrophe or a bad happenning; two of the most common are: "la: Hawla wa la: quwwata illa: bi-lla:h" (= There is no power and no strength save in Allah) and "inna: li-lla:hi wa inna: ilayhi ra:ji'u:n" (= We belong to Allah and to Him we will return).

Whenever one intends to do something in the future, or makes a promise to do something one normally uses the expression "in <sup>God, willing</sup> sha:'a-lla:h" (= if Allah wills). This is one of the most common phrases in everyday Arabic in the whole of the Arab World. It is actually equivalent to the English phrase "barring circumstances" or "if nothing turns up".

On occasions of death several expressions are used such as (talking about the dead person): "tawaffa:hu-lla:h" (= Allah <sup>has</sup> taken him unto Him, actually meaning "he is dead", as does the next phrase); "intaqala ila: jiwa:ri rabbih" (= he has moved to the neighbourhood of his God); "fi: <sup>ḏ</sup>himmati-lla:h" (= he is in the protection, or care, of Allah); "raHimahu-lla:h" (= may Allah have mercy upon him); "subḤa:na-l-Hay allāḏi: la: yamu:t" (= Praise be to Him who never

dies); and in reference to the dead person, instead of saying "the late Mr. ...." we say "al-marHu:m" (= He upon whom God had had mercy).

Other expressions used in similar situations to the last two mentioned above are: "la: ra:dda li qaDa:ʔi-lla:h" (= Allah's decision or judgement cannot be avoided or prevented); "ha:ḏha Hukmu-lla:h" (= this is Allah's judgement); "ilayhi marji'u-l-ʔumu:r" (= He, i.e. Allah, is the one to whom everything is attributable) and the colloquial "ma: biSi:r illa illi Allah ka:tboḥh" (= Nothing happens save what Allah had predisposed), and "Kulloḥ min 'indi-lla:h" (= All comes from Allah).

When you wish good for somebody you say "ḤafiḏḤahu-lla:h" (= may Allah preserve or portect him), "Ḥama:hu-lla:h" (= same meaning), "Alla:h yaḤrusuh" (= may Allah guard him), "ba:raka-lla:hu fi:h" (= may Allah bless him) or equivalent colloquial expressions.

When somebody is forgiven he is told "sa:maḤaka-lla:h" (= may Allah forgive you). When his achievement is thought highly of, he is told "ma: ṣḥa:ʔa-lla:h" (= Whatever Allah wills will be) or "li-lla:hi darruka" (= your achievement is due to Allah). When somebody is cursed, one of the following expressions is used: "la'anahu-lla:h" or "la'natu-lla:hi 'alayh" (both meaning: may Allah's curse be upon him), or "qa:talahu-lla:h" (= may Allah fight him; approximately meaning: damned bastard!).

Very common colloquial expressions of endearment usually used with younger people are: "isma-lla:h 'alaih" (= Allah's name be upon him) and "'ain-allah 'alaih" (= Allah's eye be upon him).

Some very common expressions are used when something terrible and unexpected happens, or when one does not approve of something, and in related situations. Examples are: "a'u:ḏhu bi-lla:h" or "al 'iya:ḏhu bi-lla:h" (= may Allah protect me from, normally, the Devil) and "ha:ḏha: min ḡhaDabi-lla:h" (= This is caused by the wrath of Allah).

The following phrases are used as exclamations with a great variety of meanings, depending on the situation. They are not by any means less common than the others though they come last in our list. These are: the word "Alla:h!" by itself, or "Alla:h! Alla:h!"; "Alla:hu akbar" (= Allah is the greatest of all) and "la: ila:ha illa-lla:h" (= there is no god, but Allah - one of the fine pillars of Islam).

Literally hundreds of such expressions can be collected and quoted. But we believe what has been mentioned illustrates our point adequately. We need not, therefore, go any further, but should proceed to the study of another aspect of the lexis.

## C H A P T E R   S I X

### LEXICAL STUDIES - 2

#### WORD-COMPOSITION

#### I.     (A) WORD-COMPOSITION (COMPOUNDING) IN ENGLISH

Out of the five topics that have to do with the internal structure of words in English, namely: inflection, composition (or compounding), derivation, back-formation and shortening,<sup>1</sup> only the ~~second~~ <sup>second</sup> will be tackled in this paper, and is the subject of the present chapter.

According to his definition of the word, Stageberg cannot consider the compounds as such (since "each of them can be divided wholly into smaller free forms"); therefore they "occupy a position intermediate between the word and the grammatical structure". He actually calls them "word compounds" instead of "compound words".<sup>2</sup> On the other hand, transformationalists consider many of these compounds to be surface nominalizations, etc. of deep grammatical structures that are actually phrases or clauses. Whatever their status may be, however, they can for our present purpose be considered words since they behave as such in at least two ways: 1. "They are distributed like words. 2. They take some of the inflectional suffixes."<sup>3</sup> This method of word-making in English contrasts sharply with Arabic, as we will see later, and can have certain educational implications.

Nelson Francis describes the various ways in which compound words may be formed as follows:

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- 1 Henry Bradley, "Words: Forms and Meanings" in W. L. Andersen and N. C. Stageberg (eds.), Introductory Readings on Language, (N.Y.: Holt, Rinehart and Winston, rev. ed., 1962), pp. 84 - 104.
  - 2 N. C. Stageberg, Introductory English Grammar, (N.Y.: Holt, Rinehart and Winston, Inc., 1966), p. 108.
  - 3 *ibid.*, pp. 108 - 109.



- a. Two elements, both simple words, e.g. blackboard.
- b. Three elements, all simple words, e.g. son-in-law.
- c. Two elements, one complex, e.g. adhesive tape.
- d. Two elements, both complex, e.g. cigarette lighter.
- e. Two elements, one, or both compound, e.g. lookout tower, tightrope-walker.<sup>1</sup>

Three criteria are usually employed for identifying these compound words, namely:

- a. They cannot be divided by the insertion of intervening material between the elements, whereas grammatical structures can be so divided; e.g. She is a sweetheart. (indivisible). She has a sweet, kind heart.
- b. An element of a compound word cannot participate in a grammatical structure, e.g. We cannot say "It is a very baseball"; but we can say "It is a very hard ball."
- c. Some compound words are differentiated from grammatical structures by superfixes; e.g. compare the compound word "bluebird" with the grammatical structure "blue bird".<sup>2</sup>

Compound words can virtually be any part of speech: nouns, adjectives, pronouns, verbs, adverbs, prepositions, conjunctions and numerals; e.g. goldsmith, seasick, myself, overcome, at once, into, as if, and twenty-one.<sup>3</sup>

The most disturbing fact about English compounds is the irregularity and high complexity of the methods of composition and of the syntactic and semantic relations holding between the elements composing each word. It seems almost impossible to cover the whole field with any measure of comprehensiveness. This will not be attempted,

1 Nelson Francis, The Structure of American English, (N.Y.: The Ronald Press Co., 1958), p. 208.

2 Stageberg, op.cit., pp. 109 - 110.

3 This and most of the rest of the account about English word-composition are mainly based on: R. W. Zandvoort, A Handbook of English Grammar, (London: Longmans, 1967), pp. 277 - 287.

anyway, because it does not serve the purpose of this paper. What will be attempted here is to touch upon certain aspects of the complexity with the objective of illustrating: firstly, that the very nature of English word-making through composition poses a real problem for the foreign learner of the language; and secondly, that some of these aspects contrast sharply with Arabic with the consequence of a further aggravation of the difficulty.

We will not try to deal with all parts of speech here but will confine this very brief survey to the three major ones, namely: the noun, the adjective and the verb compounds.

### The Noun:

#### a. Components:

The second element of a compound noun is usually a noun, e.g. goldsmith.

But it can also be:

1. A pronoun, e.g. overall.
2. A verb, or verb-stem, e.g. smash-and-grab; chimney-sweep.
3. An adverb, e.g. passer-by.
4. A numeral, e.g. the under-fives.

On the other hand, the first element may be:

1. A noun, e.g. armchair.
2. A pronoun, e.g. he-goat.
3. An adjective, e.g. blackboard.
4. A verb, e.g. drawbridge
5. An adverb, e.g. out-post.

#### b. Syntactic Relations:

The syntactic relation between the elements may be any one of these: (This list is by no means a comprehensive one).

1. Syntactic word-group relations, e.g. part of speech, son-in-law, good-for-nothing, out-of-work.
2. Co-ordination, e.g. bread-and-butter, soda-and-whisky.

3. Verb and object or Adjunct, e.g. cease-fire, break-down.
4. Qualifier and noun, e.g. blackbird, bluebell.
5. Adverb and verb/noun, e.g. downpour/outpost.
6. The first element may denote the subject, e.g. daybreak,  
or the object, e.g. bloodshed.

c. Semantic Relations:

These are almost unlimited in number. Among the most common are the following:

1. The first element denotes place or time, e.g. headache, nightclub.
2. The first element denotes purpose, e.g. wineglass.
3. The first element denotes means or instrument, e.g. handwriting, sword-cut.
4. The first element denotes resemblance, e.g. goldfish.
5. The first element denotes sex, e.g. man-servant.

Other kinds of relations can be detected in such words as newspaper, rainbow, air-raid and motorcar.

The Adjective

a. Components:

A compound adjective may be made up of:

1. Noun and adjective, e.g. sea-sick.
2. Adjective and adjective, e.g. red-hot.
3. Adverb and adjective, e.g. over-anxious.
4. A phrase turned into an adjective, e.g. well-to-do.
5. Adjective, noun, or numeral + noun + ed., e.g. blue-eyed, gold-laced, three-cornered.

b. Syntactic Relations:

1. The first element may be the object, e.g. blame-worthy.
2. The first element may be a qualifier (restrictor), e.g. colour-blind.
3. The first adjective (semi-adverbial in character) may qualify the second, and is, therefore, subordinate to it, e.g. dark-blue.

4. The relation may be that of co-ordination, e.g. brown-grey, Anglo-Saxon.
5. The compound adjective may have been converted from a syntactic word-group, e.g. up-to-date.

c. Semantic Relations:

1. The first element may denote cause, e.g. sea-sick, snow-blind.
2. The first element may denote purpose, e.g. bloodthirsty.
3. The first element may denote resemblance, e.g. blood-red,  
or high degree, e.g. blood-red.
4. The first element may denote measure, e.g. knee-deep,  
or extent, e.g. life-long.
5. The first element may restrict the meaning of the second,  
e.g. colour-blind, care-free.
6. The first element (an adverb) may restrict or intensify the meaning of the second or qualify it in one way or another,  
e.g. over-anxious, all-important, under-ripe.

The Verb

a. Components:

There are three main groups of compound verbs:

1. Those made up of an adverbial prefix as their first element, (the most common), e.g. overcome, outbid.
2. Those made up of a participle as the second element, and a variety of parts of speech as the first element, (These may also be treated as compound adjectives), e.g. heart-rending, self-denying, far-seeing, home-brewed, true-born, outstretched.
3. Those formed by shortening a compound verbal noun in "... er" or "... ing" (i.e. by back-formation), e.g. house-keep, partake, lip-read.

b. Syntactic Relations:

1. In the first group mentioned above, the first element is an adverb working as a modifier.

2. In the second group, the first element may denote the agent,  
e.g. thunder-struck, or the instrument, e.g. hand-made.

Or the first element may denote the object, e.g. heart-rending.

c. Semantic Relations:

1. With group (2) above, the first element may denote:

Place, e.g. home-brewed,

Time, e.g. ever-lasting, or

Manner, e.g. good-looking, well-meaning.

2. Several varied relations hold between the elements of a compound verb formed by back-formation, e.g. house-keep, lip-read, sleep-walk.

After this very brief examination of the compounding system in English, it seems advisable to turn to the students' books and try to find out what role compounds play in their vocabulary.

I. (B) COMPOUNDS AND THE STUDENTS

Going through the first four English books used by all students in the Intermediate stage<sup>1</sup> we could count only 60 compound words out of a total of over 1850 words introduced in the four books/years. But numbers are misleading here, besides the fact that they increase considerably in the secondary stage. The fact is that among that small number we find some of the most common words in English. Moreover, these compounds are interspersed among almost all parts of speech. Here are a few examples arranged according to the part of speech they belong to:

- a. Nouns: airport, traffic-lights, handkerchief, home-work, daylight,

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1 Allen & Cooke, LEAW, I - IV (see above)

sunrise and sunset, post-office, schoolboy, bedroom, newspaper, copybook, grandfather.

- b. Pronouns: anybody, everybody, somebody, etc., myself, yourself, etc., anyone, nobody, nothing, etc.
- c. Adjectives: half-empty, half-full, hard-faced, left-handed, grease-proof.
- d. Verbs: hard-working, home-made, well-known, (all of which may be considered adjectives too), nevermind.
- e. Adverbs: already, altogether, always, anywhere, anyhow, anyway, everywhere, today, tomorrow, tonight, forwards, backwards, indoors, etc.
- f. Prepositions: into, inside, out of, towards, in front of, outside.
- g. Conjunctions: although, wherever, etc., as if, so that.
- h. Numerals: twenty-one, etc.

Not only does their number increase considerably in the secondary stage books, but some of the types, notably the compound adjective of the type: N + Adj, such as : "life-long, world-wide", Adj + Adj, such as: "Anglo-Saxon, dark-blue", and Adv + Adj, such as "over-ripe, ever-green"; and verbs of the type Adverbial Prefix + Verb, such as "under-nourish, withdraw", that are almost absent from the previous list of vocabulary, become quite abundant.

As can be noticed from the list mentioned above, almost all kinds of syntactic and semantic relations hold between the components of the compound words presented to the students. But, except for some adverbial prefixes introduced in the secondary stage such as: "over-, under-, out-", very little attempt has been made by the writers of the English Language books used in Kuwait to put any kind of order into this word-making system. Only two instances of such attempt have been detected, the one exercise dealing with compound verbs (used

as adjectives) of the type: "badly-injured, well-prepared"<sup>1</sup> and the other dealing with compounds of the type "whoever, however, whichever" etc.<sup>2</sup> Elsewhere in the books, compound words are usually introduced as a whole entity each, with the meaning it takes in the linguistic context of the reading passage.<sup>3</sup>

Thus, we find that compounds are inevitable, right from the beginning of a basic English course, and that they play an increasingly important role in the more advanced books of an English course. What could be done about teaching them will be briefly suggested later. Now we will start our examination of the compounding system in Arabic.

## II. WORD-COMPOSITION (COMPOUNDING) IN ARABIC

In the tradition of Aristotle and the late Greek philosophers: the Stoics and Alexandrians,<sup>4</sup> Arab grammarians recognized only three parts of speech, the adjective always considered a sub-class of the noun. They have also recognized only three kinds of compounds, all (Proper) nouns. These are:

1. Compound nouns in which the syntactic relation between the components is that of the possessive or genitive (Arabic: iDa:fah); e.g. 'abd alla:h (lit.: Allah's slave), rukn al-di:n (lit.: religion's corner-stone), abu: mu:sa (= Musa's father).<sup>5</sup>

It is to be noted, however, that, although the compound noun is actually one word (if we use the formal criteria laid down above;

1 W. S. Allen, Living English Secondary Course, book II (London: Longmans, 1970), ex. 68, p. 56.

2 *ibid.*, ex. 69, p. 56.

3 More systematic introduction of compounds appears in book III of the secondary course.

4 R. H. Robins, A Short History of Linguistics, (London: Longmans, 1967), pp. 26 - 28.

5 Rashid al-Shartouni, Mabaadi' al-'Arabiyya, (Beirut, Catholic Press, 1963), p. 101.

also, the word always signifies one person/object) it does not behave in Arabic syntax as such when inflection is concerned. It is true that the second element keeps to one inflectional marker (equivalent to the English apostrophe "s"), but the first element changes its inflectional marker according to its syntactic position in the sentence. In fact, inflectionally, this form of the compound noun behaves like any other syntactic structure of the same type.

2. The second type of compound nouns is that in which the syntactic relation between the elements is either the same as in the first type, e.g. Bayta-laḥm, i.e. Bethlehem (lit.: the house of meat or - more accurately - the house of bread, since the word is of Hebrew origin where the second element means "bread"); or in which the relation is unknown, simply because most of these words come from foreign origin. Arab grammarians call this type the "Fusional Compound" (Arabic: murakkab mazji) because the two (or more) elements are fused together in a way unfamiliar to Arabic, e.g. si:bawayhi. All these compounds are treated as one word each in Arabic syntax; in the former example, only the second element taking the inflectional marker appropriate to the whole compound's syntactic function; in the latter example the word not changing at all, (Arabic: mabni:).<sup>1</sup>

3. The third type is that in which the syntactic relation is that of predication. This is called: murakkab isna:di: (lit.: predicative compound).<sup>2</sup> In fact this is very similar to the English syntactic structure converted into a compound word, such as "well-to-do", "hit-and-run", etc., except that in Arabic this type comprises a very limited class of Proper Nouns, e.g. "ta'abbaTa-sharran", the

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1 *ibid.*, pp. 101 - 102.

2 *ibid.*, p. 102.



name or nick-name of a person (lit.: He has taken evil under his arm); "surra-man-ra?a:", the name of a town in Iraq, now called "sa:marra:", (lit.: it pleases him who sees).

4. In addition to those, Arab grammarians mention "the compound numerals" from 11 to 19.<sup>1</sup> In this case each numeral behaves syntactically as one word, and although the syntactic relation should be that of co-ordination, in fact that relation does not take the same form normally used for such relation in Arabic. The two elements are simply juxtaposed in the English manner, the second element being always the word for "ten". Thus the English numeral "four/teen" is rendered in Arabic as: arba'ata 'ashar. (It is interesting, though not very relevant, to notice that the feminine ending can be attached either to the first or the second element according to the gender of the noun following - although the compound behaves otherwise as one word).

5. The other type of compound numeral, namely: twenty-one to ninety-nine, although it behaves like a compound word (if we apply the formal criteria given earlier), it is not considered a compound by Arab grammarians. The syntactic relation between the two elements is that of co-ordination, and the two parts are inflected just like other words having the same relation; e.g. "twenty-one" is "wa:Hid wa 'ishru:n" (lit.: one and twenty).

Although no mention is made in Arabic grammar of any other forms of compounds, we do find several compound-like combinations of different kinds, as will be shown presently.

6. Several Arabic words, which can be used independently, combine with "ma:" (a particle with various different meanings and uses)

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1 ibid., pp. 153 - 154.

to form compound particles that are used as adverbials or conjunctions, e.g. inna/ma: (= only); rubba/ma: (= perhaps); raytha/ma: (= whilst); siyya/ma: and la: siyya/ma: (= especially); mah/ma: (= whatever, however); idh/ma: (whenever); Haythu/ma: (= whenever); kayfa/ma: (= however), and Ha:la/ma: (= as soon as).

7. A few of the so-called "incomplete verbs" in Arabic (akhawa:t ka:na) are usually construed with "ma:" as their first element. This particle may add the sense of "duration" or "negation" to the second element, which can also be used independently; e.g. ma:/da:ma (= as long as); and: ma:/za:la, ma:/bariHa, ma:/fati'a, and, ma:/infakka (all meaning = is still).

8. There are one or two interrogative pronouns in Arabic that are also compounds. These are: man/dha: (meaning: who/m? or who(m) ever?), and ma:/dha: (meaning: what? or whatever). In each case the first is the original interrogative pronoun and is used independently as such, whereas the second element "dha:" (though used independently as a demonstrative) seems to have lost most of its meaning here. Each behaves as one compound word and is treated as such.

9. Some original Arabic Proper Nouns are compounds of the form: N + Adj, e.g. al qa:mu:s al muHi:T (= The Comprehensive Dictionary); al tall al kabi:r (= the big hill - a place in Egypt).

### III. CONTRASTIVE ANALYSIS

It must have become obvious from our examination of the compounding systems in English and Arabic independently, that the process of word-composition does not play an important part in Arabic. The few areas where it takes place do not contrast with English and seem to have very little educational significance. It may, therefore, prove more rewarding if we proceed to investigate the ways in which Arabic handles the different kinds of compounds that we have seen to abound in English.

(1) Compound Nouns

a. Many English compound nouns are rendered either by original nouns that the Arabic language already has in its stock; e.g.

son-in law = Arabic Sihr      he-goat = Arabic tay's  
 quick-silver = Arabic zi'baq      small-pox = Arabic judari  
 hand-writing = Arabic khaTT

or by one-word nouns (or adjectives/participles functioning as nominals) traditionally believed to be derived from the triliteral verb-form or from one of its derived forms, e.g.

goldsmith = Arabic Sa:ʔigh (from v. Sa:gha)  
 locker-on = Arabic mutafarrij (from v. tafarraja)  
 lady's maid = Arabic waSi:fah (from v. waSafa)  
 know-how = Arabic khibrah (from v. khabara)  
 card-sharp = Arabic ghashsha:sh (from v. ghashsha)

b. Some are rendered in Arabic by the structure N + Adj/+ (Adj.) (the normal order in Arabic). e.g.:

fall-out = Arabic ghuba:r dharriy (lit.: nuclear dust)  
 The Red Sea = Arabic al baHr al aHmar  
 The Mediterranean Sea = Arabic al baHr al abyaD al mutawassiT  
 night-club = Arabic malha: layliy  
 silver-fox = Arabic tha'lab fiDDiy  
 air-raid = Arabic gha:rah jawwiyyah  
 Sunni-Muslim = Arabic muslim sunniy

c. Some are rendered by a syntactic structure other than that mentioned in (b). Examples:

part of speech = Arabic qism min aqsa:m al kala:m <sup>Kalim .</sup>  
 (lit.: one part from the parts of speech)

whisky and soda = Arabic wiski bi al sauda (lit.: whisky in soda)  
 sword-cut = Arabic jurH na:tij 'an Darbat sayf. (lit.: a  
 cut resulting from a blow of a sword).

d. But by far the greatest number of English compounds are rendered  
 by the Arabic possessive or genitive structure (al iDa:fah);  
*explan?*

Examples:

bootblack = Arabic ma:siH al aHdhiyah (= polisher of shoes)  
 chimneysweep = Arabic munaDHDHif al mada:khin  
 passer-by = Arabic 'a:bir sabi:l  
 day-break = Arabic Tulu:' al naha:r  
 self-respect = Arabic iHtira:m al dha:t ? *دعوى*  
 and naturally  
 bird's nest = Arabic 'ush<sup>h</sup>/al Tayr ? *فني*

The easiness with which the Arabic possessive can render most  
 kinds of English compound nouns is due to the fact that, as in English,  
 the possessive can indicate various kinds of semantic relations between  
 the components, such as: possessive (e.g. John's hat), description  
 (e.g. men's coats), origin (e.g. Shakespeare's plays), measure (e.g.  
 an hour's wait), subject of act (e.g. John's flight) or object of act  
 (e.g. the boy's punishment). Many of these relations were seen to hold  
 between components of the English compound nouns.

English names of the days of the week also take the form of the  
 possessive in Arabic, with "day" (Arabic: yawm) as the first element  
 (often considered an adverb of time in Arabic); e.g.

Saturday = yawm al sabt (lit.: the day of Sabt).

## (2) Compound Adjectives

As with nouns, English compound adjectives can be rendered into  
 Arabic in several ways:

a. Single-word adjectives, e.g. trustworthy = mawthu:q

up-to-date	=	Hadi:th
care-free	=	khaliy
world-wide	=	'a:lamiy

b. The Adj + Adj type where the relation is that of "co-ordination" usually takes the same form in Arabic, e.g.

dead-alive	=	mayyit Hay
bitter-sweet	=	murr Hulw

and in some cases where the relation is that of qualification, e.g.

dark-blue	=	azraq gha:miq
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c. Otherwise it takes the form of a simile with "as ... as"

(Arabic: ka) as does the N + Adj type where the relation is that of resemblance, e.g.

red-hot	=	Ha:rr ka al jamr (as hot as live coal)
blood-red	=	aHmar ka al damm (as red as blood)
snow-white	=	abyaD ka al thalj (as white as snow)

It is to be remembered, however, that in the case of the "resemblance" relation such expressions are culturally oriented and there is usually a rich stock of different ones in every language.<sup>1</sup> Thus, for instance, "stone-cold" would rarely be used by an Arab student who is used to his own expression "ice-cold" or rather "as cold as ice" or "colder than ice".

d. Most of the other relations in the types N + Adj or Adj + Adj are usually rendered by an Arabic syntactic structure, usually employing a preposition, e.g.

sea-sick	=	muSa:b bi duwa:r al baHr (afflicted with sickness of the sea)
blood-thirsty	=	muta'aTTish li al dima:? (thirsty for blood)

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<sup>1</sup> supra, ch. 5

shoulder-high = bi irtifa: ' al katif (as high as one's  
shoulder)

e. Most of the Adv + Adj compound adjectives are usually rendered in Arabic either by means of the possessive, e.g.

ever-green = da:ʔim al k̤uḍrah (permanent of greenness)

over-ripe = za:ʔid al muḍj (excessive of ripeness)

or with the help of an intensifier, e.g.

all-important = muhiṃ/jiddan (very important)

### (3) Compound Verbs

The Adv + V type (the verb not being a participle) is extremely foreign and strange-looking to the Arab student. It is non-existent in Arabic, and its meaning is usually expressed by a verb, basic or derived, e.g.

uphold = sanada (support)

undergo = taḥammala (suffer)

So is the type elicited through back-formation.

Those compounds where the verb takes the form of the present or past participle are usually treated in Arabic as compound adjectives (as it is actually the case in English) and are formed in the same ways described in (2) above.

(4) Only one more type of compound, namely: the "-self" pronoun, need be referred to here. This is very similar to its Arabic counterpart; even the relation holding between the two elements is the same (i.e. the possessive relation); e.g.

myself = nafsi: , ḍha:ti:

yourself = nafsuka , ḍha:tuka

ourselves = anfusuna: , ḍhawa:tuna

In both languages, these are used both as reflexives as well as for emphasis.

#### IV. EDUCATIONAL IMPLICATIONS

It has been shown briefly, but clearly it is hoped, that the very nature of English and the complexity of the word-compounding system - basically owing to the variety of syntactic and semantic relations that hold between the elements of the compound-word - do confront the foreign students of the language with problems that seem almost unsurmountable. In fact it seems that even the native-speaker of English must find some difficulty with compounds unless by virtue of constant contact with the vocabulary of the language he acquires a sort of intuitive ability to form such compounds. Whatever the case may be, the stock of the native-speaker's vocabulary is incomparable to that of the foreigner who starts from scratch, usually from the age of 10 or 12, and does not in fact build up a vocabulary of more than four or five thousand words throughout his English language learning course.

Faced with an almost completely different system of compounding in his own language, the situation of the Arabic speaking students becomes very difficult indeed. The first kind of trouble arises in those areas mentioned above where Arabic does not have a compounding system at all. Thus in the field of compound verbs such as "overcome, undergo" for instance, Arabic verbs have their own system of derivation, where the meaning of the derived form does not go very far from that of the base; this is not the case in English. Formally, Arabic uses not only prefixes (which are never free forms like the English "up" or "under") but also infixes and consonant -and/or- vowel change to form the derived verb. Even when the second element of the English compound verb is a past or present participle, the case does not improve, since the semantic relations between the elements are structured syntactically in a different way. This also applies to compound adjectives of the type: Adv + Adj.

With the verbs, it is not expected that any interference from Arabic will cause any special mistakes that we can think of. In fact what we believe usually happens is that the students reverse the positions of the two elements, under the influence of the "verb + preposition" structure which is very common both in English and Arabic. Thus we may have structures such as: "come over, hold up, go under" instead of: "overcome, uphold and undergo". This may also occur in the case of certain adjectives of the form "over-anxious, under-ripe", though this is not very likely.

With the compound adjectives and nouns, the mistakes that the students commit may be of the type in which the semantic relation between the elements is made syntactically explicit in Arabic; and since we have found earlier above that the most common type of Arabic syntactic relation used for forming compounds is that of the possessive, it may be safely deduced that most of the compound nouns in English will be moulded by the students in the possessive form either with "'s" or "of", e.g. blood's shed, head's ache".

Since Arabic nouns proper (i.e. excluding adjectives and participles regarded as nouns in Arabic grammar) are very rarely used as qualifiers, whereas derived adjectives (Arabic: Sifah mushabbahah) and participles are, it is not unexpected that the "V + N" compound such as "grind-stone" is rendered by the students as a "Participle + N", e.g. grinding stone.

But we do not expect the students to make a great number of mistakes in the formation of compound numerals, "-self" pronouns, names of the days of the week or compound nouns of the type "Adj + N" if the latter can be given Arabic equivalents with the same syntactic relation, such as: The Yellow River (Arabic: al nahr al aSfar), the Black Sea (Arabic: al baHr al <sup>aswad</sup> al ahmar). Nor do we think that mistakes would be due to the Arabic compounds with "ma:" since the English



equivalents are usually taught and drilled independently of Arabic, as most of them are "structural" rather than "content" words.

There may also be other kinds of mistakes that we cannot think of or anticipate on the basis of the theoretical contrastive analysis carried out. Let us, then, have a look at the test especially designed for the purpose, study its results and try to investigate the causes of the different mistakes actually made.

## V. THE TEST (VOCABULARY TEST NO. 1)

### 1. Layout

The test (that can be seen in Appendix XVI) is made up of 30 items, (No. 1 being actually given as an example). It can be divided into three parts: part 1 (Nos. 2 to 15) deals with compound nouns, part 2 (Nos. 16 to 26) deals with compound adjectives, and part 3 (Nos. 27 to 31) deals with compound verbs.

In each item the elements of the compound are given separately, sometimes in the same order as that in which they will eventually appear in the compound, at other times in the reverse order. In each case the English meaning of the compound the students are required to build is given, together with the Arabic equivalent. A close look at the items shows that they attempt to cover most of the syntactic and semantic relations that have been shown to hold between the elements of English compound words.

### 2. Administration

The test was conducted in eight of the nineteen secondary schools in Kuwait, four boys' and four girls' schools, on a student sample of 214 second and third formers.

### 3. Classification, Analysis and Interpretation of Results

A summary of the overall achievement on this test appears in Table XIV below. This table has been compiled on the sole basis of right and wrong answers. (More details can be seen in Appendix XVII).

### TABLE XIV

Voc. Test No. 1 (compounds)

### Summary of correct scores

No. of students: 214

Sec- tion	No. of item	No. of correct scores	% age	Av. score on each section %	Sec- tion	No. of item	No. of correct scores	% age	Av. score on each section %			
Compound Nouns	2	118	55%	39%	Compound Adjectives	16	100	47%	52%			
	3	154	75%			17	86	40%				
	4	104	59%			18	58	27%				
	5	116	54%			19	116	54%				
	6	134	63%			20	78	36%				
	7	14	7%			21	44	21%				
	8	56	26%		22	116	54%	Compound Verbs	27	80	37%	33%
	9	108	50%		23	160	78%		28	86	40%	
	10	112	52%		24	130	61%		29	12	6%	
	11	110	51%		25	150	73%		30	84	39%	
	12	92	43%		26	162	79%		31	96	45%	
	13	62	29%									
	14	32	15%									
15	130	61%										
Average score on the whole test%									45%			

The first thing to read in the table of results is that the overall achievement is a low 45%. Moreover, if we bear in mind that the test is only in the broadest sense of the productive type, and if we allow for the high element of chance in this particular test (i.e. 50%), we can safely conclude that the actual production of the English compounds in the students' writing would probably be 20% or even lower,

(Actual examination of all the specimens of the students' writing (i.e. guided and free composition) that we have been able to get (153 at the time this chapter was being written) shows that there are a few compounds in use, but that they are mostly those already presented formally in the students' books, e.g. classroom, schoolboy, Independence Day, son-in-law, They also seem to be of the very common type like the first two examples given.)

It can also be noticed that the lowest score (33%) was attained on the verb-section of the test, the next lowest (39%) on the noun-section, and the not-so-high highest (52%) on the adjective-section. The low score on verbs has been anticipated above for the reasons already given. But we did not expect the scores on the adjective-section to be higher than those on the noun-section, simply because all the adjective items given contrast sharply with Arabic. This can, however, be explained as follows:-

(a) Two of the adjective-items, namely 23 and 26 (evergreen and up-to-date) on which the students scored very high (78% and 79%) are words that are already familiar to the students.

(b) With two other items, namely 24 and 25 (over-anxious and under-ripe) on which again high scores were obtained (61% and 73%), the students did not seem to have any choice but the correct one, because neither the analogy of English nor Arabic forms induce them to reverse the order of the elements or to produce other syntactic

arrangements. Moreover, the two first elements "under-" and "over-" have been met quite often by the students in similar compounds and would sound to them like other adverbials preceding adjectives such as "very, rather, slightly", etc.

Thus if we deduct the scores of these four items from those of the total score on the adjectives, the average achievement on the adjective-section of the test would come down to about 40%, a figure almost equivalent to that of the noun-section.

If we now get down to more detailed analysis, we find that scores of 40% or less on the individual items are distributed as follows:

- (a) Four items (out of 14, i.e. about 28%) are from the noun-section, namely:

No. 7, "manservant" : 7%

No. 14, "up-keep" : 15%

No. 8, "cow-elephant" : 26%

No. 13, "hear-say" : 29%

- (b) Four items (out of 11, i.e. about 36%) are from the adjective-section, namely:

No. 21, "colour-blind" : 21%

No. 18, "blood-red" : 27%

No. 20, "knee-deep" : 36%

No. 17, "sea-sick" : 40%

- (c) Four items (out of five, i.e. 80%) are from the verb-section, namely:

No. 29, "uphold" : 6%

No. 27, "outlive" : 37%

No. 30, "undergo" : 39%

No. 28, "overcome" : 40%

The difficulty with the verbs is more strongly emphasized by these data.

All of the adjective items above are of the type noun + adjective where the noun seems to take the position normally occupied by adverbs, and where the Arabic structure would not help. Two of the noun items above have the first element (a full word) indicating sex, a concept quite foreign to Arab students, and a type of compound that is not very frequent in the students' reading material. The two others have a verb as their second element, but the compound is a noun. The whole idea of using the verb as a noun (or rather a nominal) is very strange to the Arab student who has nothing of the sort in his language. A derived verbal noun would be quite acceptable.

The highest scores (above 60%) on individual items are distributed as follows:

(a) Four noun-items (out of 14, i.e. about 21%) namely:

No. 3, "headache" : 75%

No. 6, "silver-fox" : 63%

No. 15, "public schoolboy" : 61%

(b) Four adjective-items (out of 11, i.e. about 36%), namely:

No. 23, "evergreen" : 78%

No. 24, "over-anxious" : 61%

No. 25, "under-ripe" : 73%

No. 26, "up-to-date" : 79%

(c) None of the verb-items (i.e. 0%).

The four adjectives were dealt with above. The first of the three nouns is a common word, quite familiar to the students; the second has its first element (silver) that can be easily associated with "gold" as in the common structure "a gold ring", etc., and has an almost equivalent Arabic word used as a qualifier. The third word has two elements of the type Adj + Noun (the word "schoolboy" being given as one element) that is quite common in English structure.

When we made a count of the mistake-frequency and classified the errors into types, we found the following:

(a) Contrary to our expectations, the most common mistake committed was not of the "possessive structure" type, but the reversion of word-order. Now, if it is not a question of chance, this mistake may be attributed to two rather contradicting factors, namely;

- i. The analogy of the "Adj + N" structure in English extended to compounds made up of the two elements: "adjective" and "noun", e.g. "whitesnow, red-blood, worthy-trust", instead of "snowwhite, blood-red, and trustworthy". This very often took place despite the fact of the semantic-incompatibility of the two elements, e.g. "blind-colour, sick-sea, deep-knee" instead of "colour-blind, sea-sick and knee-deep".
- ii. Interference of the Arabic normal word-order of adjectives and nouns, namely: "N + Adj/ + Adj, etc." This is a factor which we never thought would cause any interference owing to the fact that right from the beginning of an English course and throughout it the normal English word-order of such a structure, namely "Adj + N" is hammered in to the extent of driving out any thought of another possible word-order. But it seems that first language habits die very hard. Examples of such mistakes are "shop sweet, fox silver, and house mad" instead of "sweet-shop, silver-fox and mad-house". In fact even the teachers who were asked to evaluate their students' achievement on this test had great difficulty in dealing with "sweet-shop" and "mad-house" and marked the reverse order as correct.

Such factors played a stronger role than the fact that, in the test-paper, both the Arabic equivalents and the English meanings

given indicated very explicitly what part of speech the compound to be formed was expected to be.

(b) The next commonest mistake occurred when one of the elements of the compound was a verb. This was usually converted into a verbal noun with "-ing" as already anticipated above. Examples are: "sword-cutting, sweet-shopping, grinding-stone, blood-shedding, hear-saying". This mistake is almost definitely due to the interference of Arabic in which the verb is not used as a noun but the noun derived from the verb (i.e. al maSdar) is employed on a very large scale for this purpose.

(c) The other mistake made (which was not very common) was of the "possessive structure" type, employing the "apostrophe s", e.g. sweet's shop, hand's made, knee's deep, goat's male, sword's cut, elephant's cow, colour's blind and dinner's room". This is most probably due to Arabic interference since the equivalent structure in Arabic (al iDa:fah) can cope with even more semantic relations between the two elements than its English counter-part.

(d) The same thing applies to phrases with "of" and to other structures which break up the semantic relations between the elements of the compound word; e.g. rising of sun, ache of head, shed of blood, and white as snow, red as blood, made by hand, sick by sea, etc.

(e) With the verbs as anticipated, the order of the elements was reversed on the analogy of the common combination of "V + Prep./Adv" in English and Arabic. Thus we find that the commonest mistake here was of the type "come over, hold up, live out, go under". The absence of this form of compounding in Arabic also reinforced the students' tendency to do the wrong thing.

(f) Finally, among the group of miscellaneous mistakes appears a predominant set in which the "-ed" suffix is added to the noun to make it look more like an adjectival — a structure on which several

exercises can be found in the students' books. Examples of such mistakes are: "red-blooded, blind-coloured, silvered-fox, worthy-trusted, and ached-head", Again the derived "past participle" in Arabic (ism al maf'u:l), very frequently used as an adjective, and the Arabic derived adjective (al Sifah al mushabbahah) tend to add force to the students' tendency to commit such a mistake. *make* ?

#### 4. Conclusion

Actual performance on the test has brought out, we believe, some of the causes that underlie the mistakes made in forming English compounds. Although some of these causes did not come up to our expectations based on the theoretical contrastive study, it has been demonstrated that some of the causes can be traced back to the nature of the English language itself, but that it is Arabic interference which plays the really decisive role in this field. Some of the errors have also been shown to be due to both factors simultaneously.

The question that arises here is whether anything can be done to facilitate the process of teaching English compounds to Arabic-speaking students. Besides the compound verbs which begin to feature in a systematic way in the current secondary English course, no attempt is made in the present books to regularize the compounding system in English. Compound words are taught as whole items side by side with the rest of the new vocabulary items presented lesson by lesson. This is all very well in the basic course. But although we are aware of the high complexity of the English compounding system, and do not believe that rules of any kind prove very helpful, we think that, at some time in the secondary stage when the students have already learnt a considerable number of compounds of all sorts, a certain grouping plan might be adopted. Compounds made up of similar



elements with one and the same syntactic or semantic relation holding between the elements can be grouped and drilled in special exercises, with only the most essential explanation given. It is not the occasion here to think out such a grouping plan, but only examples of what we suggest can be given.

group 1: daybreak, sunrise, bloodshed, sun-worship, house-keeping, house-keeper, self-command, self-respect, etc.

group 2: headache, toothache, stomach-ache, etc., night-club, night-porter, etc.

group 3: wine-glass, dining-room, inkstand, etc.

group 4: hand-writing, fly-fishing, sword-cut, etc.

group 5: man-servant/maid-servant; bull-elephant/cow-elephant; he-goat/she-goat; cock-pheasant/hen-sparrow, etc.

group 6: black-bird, black-board, blue-bell, common law, green-room, highway, etc.

group 7: mad-doctor, mad-house, sick-room, sweet-shop, etc.

group 8: drawing-room, knitting-needle, looking-glass, walking-stick, etc.

group 9: draw-bridge, grindstone, playground, treadmill, etc.

group 10: after-thought, by-way, out-post, over-coat, under-clothes, etc.

This grouping system can be expanded to cover the most common compound words in English especially those sets members of which have already been presented to the students. As the students' stock of such compounds increases, the grouping system can be refined to cater for finer differences in syntactic and semantic relations between the elements. It is not an easy job, but we believe it can be done, and would result in appreciable reward.

Closely related to the topic discussed in the present chapter, though, strictly speaking, it lies outside it, is the area of those English words (different part of speech) that are almost always associated with special prepositions, such as: angry with, fond of, appropriate for, agreeable to, approve of, argue with. For our present purpose, such phrases will be called "Prepositional Idioms" and these will form the subject-matter of the next chapter.

## C H A P T E R   S E V E N

### LEXICAL STUDIES - 3

#### PREPOSITIONAL IDIOMS

##### I.    PREPOSITIONS - A PRELIMINARY STUDY

Prepositions as a separate form-class need not be a universal phenomenon; they may be interspersed among other form-classes in different languages. But the relations they help to establish seem to be essential to all languages. This generalization, however, may not be true of "Prepositional Idioms". As far as English and Arabic are concerned, the phenomenon can be found to abound in both. The problem to the learner of the foreign language, (i.e. English, in our case) is that the method of combining the various parts of speech with the different prepositions seems, at least on the surface, to be very arbitrary - though it may not in fact be so. Thus even in one's mother tongue one quite often hesitates as to which preposition is the most appropriate one to use with a certain verb, noun, adjective, etc. Thus although the adjectives "angry, anxious, afraid, upset" seem to belong to one category both grammatically and semantically, each of them is closely associated with a different preposition, e.g. angry with, anxious about, afraid of, upset by. The nature of the language itself, therefore, creates one major difficulty. The native-speaker of the language, however, by sheer exposure in everyday life to hundreds of such very common expressions is apt to surmount the greater part of the difficulty; not so with the foreign student.

The other source of difficulty to the foreign learner (in our case, the Arab student) arises from the fact that Arabic has its own system of "prepositional idioms" which partly overlaps with but more often diverges from that of English. Thus for instance, in the examples

cited above, the prepositions used in Arabic with the equivalents of the four English adjectives are the equivalents of the English prepositions: "from" (instead of "with"), "from" (instead of "by"), "on" (instead of "about") and "from" (instead of "of") respectively. Consequently plenty of errors are liable to occur in this area under the influence of Arabic.

Our basic hypothesis here is that nearly all the mistakes committed by Arabic-speaking students in this area are due to Arabic interference. We do not believe that the very nature of the English language plays an important part in this respect. It would do so, if Arabic did not have a parallel system.

We will now proceed to attempt the validation of this hypothesis both theoretically and empirically. In order to do so we will adopt the following technique:

First: We will try to clarify what we meant above by the Arabic equivalent to each English preposition.

Second: We will establish these equivalents in the manner believed to be appropriate for the argument.

Third: We will go on to indicate certain specific areas of confusion and conflict, and

Fourth: We will proceed to test the specific assumptions made, using a sample of Arabic-speaking students in the secondary schools of Kuwait.

In order to clarify the concept of equivalence we have to impose very strict limitations on our work. A contrastive analysis of the whole prepositional system of English and Arabic is definitely out of the question. (The few valuable studies made to explore the English

prepositional system alone, notably by Fillmore,<sup>1</sup> Halliday,<sup>2</sup> Leech<sup>3</sup> and Bennet,<sup>4</sup> have proved to be neither comprehensive nor conclusive; and most of the studies made on the Arabic prepositional system have been carried out along traditional lines, and are very unsatisfactory though they show very deep insight into the system.) What we can do, though, is this:

FIRST: examine the English language books that our students have been using, especially the first four books of the course,<sup>5</sup> and pick up those prepositions that have been introduced year by year and try to define the meaning or meanings which they were meant to impart.

Since pedagogically the simplest and most common meanings are usually taught first, we will assume that these constitute the basic meaning/s of each preposition presented in these books.

SECOND: make a check of the students' vocabulary list in order to find out whether "prepositional idioms" figure prominently in that vocabulary. Also pick up those prepositions which most commonly combine with other parts of speech to form what we have called "prepositional idioms".

THIRD: carry out an analysis of these prepositions only and contrast their meanings and usage with Arabic prepositions that impart the same basic meaning (this is always explicitly stated in Arabic grammars); and in this way try to establish the Arabic equivalent to each of these English prepositions.

- 1 C. J. Fillmore, "The Case for Case", in Bach & Harms, (eds.), Universals in Linguistic Theory, (N.Y.: Holt, Rinehart & Winston, 1968), pp. 1 - 91
- 2 M. A. K. Halliday, "Language Structure and Language Function" in J. Lyons (ed.), New Horizons, pp. 140 - 165.
- 3 G. N. Leech, Towards a Semantic Description of English (London: Longmans, 1969).
- 4 D. C. Bennet, (forthcoming) (2nd & 3rd term seminar at S.O.A.S., 1970 - 1971).
- 5 Allen & Cooke, LEAW, I - IV (see above).

This is to be carried out on the assumption (important here) that once this one-to-one meaning correspondence is established by the students, there will be a strong tendency on their part to extend this correspondence or equivalence to all other situations, where either the Arabic or the English preposition is employed to set up a completely different relation - and this is where interference and confusion take place.

But before we set out on this task, let us first make some remarks about prepositions in general, about our method of classification and about the terminology that is going to be used in what follows.

Probably the only safe generalization that can be made about prepositions is that they belong to that category of the lexis generally called by school grammars "structural" as opposed to "content or lexical". That is to say they do not refer to objects, qualities, processes or ideas as some other parts of the lexis do. In other words they are only essential to the building up of a system of relations between other elements of the syntactic structures. Those relations can be syntactic or semantic or both.

Accordingly, prepositions may be classified according to the relations they help to establish. Normally they are roughly divided into three major classes: (a) those that help to establish space-relations, and are called "Spatial", (b) those concerned with time-relations, and called "Temporal" and (c) those that indicate a miscellany of other relations, and are loosely termed "Miscellaneous",<sup>1</sup> though, of course, they can be divided into smaller sub-classes, according to the purpose of the study conducted on them. We do not

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1 H. E. Palmer & F. G. Blandford, A Grammar of Spoken English, (Cambridge: W. Heffer & Sons, Ltd.) 3rd ed. 1969 (rev. & rewritten by R. Kingdon).

think we have to go further into this question here, as some sub-classification of the miscellaneous relations will be made when we come to a more detailed study of each preposition.

It may also be assumed, probably on the empirical ground of frequency of occurrence, that some of these prepositions are basically spatial, such as: on, above, across, along, below, under, in front of, behind; others - basically temporal, such as: after, before, since, till, until; others basically spatio-temporal, such as: at, in, from, by, for, to, throughout; and others basically establishing relations other than spatio-temporal, such as: of, with, like, except, instead of.<sup>1</sup>

Besides those mentioned above, only a few more specific terms will be employed in the following discussion. According to Bennet,<sup>2</sup> both spatial and temporal prepositions can be classified as either static (i.e. referring to a certain point in space or time); these are termed Locative; or dynamic (i.e. referring to activity or duration in space or time, and these are called Directional. For the latter type, three relational semantic components are required, namely: the beginning of an activity or duration; the activity or the duration itself, and the end, called Source, Path and Goal respectively. These are the terms that will be used in the description of spatial and temporal prepositions below.

Virtually all that has been said above applies to Arabic. Here, however, we have to include under the term "Prepositions" some of the lexical items that are considered adverbs (or even nouns) by Arab grammarians, such as: fawq (= on, over), taHt (= under, below),

1 cf. M. West, A General Service List of English Words (London: Longmans).

2 Bennet, op.cit.

mundhu (= since), ama:m (= in front of) and khalf (= behind). In point of fact, such words are treated in Arabic syntax as a special kind of object indicating the "place where" or the "time when" something happens. This enables one to use what are considered prepositions in Arabic before these "adverbial nouns", so to speak, in such structures as: from above ..., from below ..., to behind ..., to in front of ... etc. some of which are acceptable in English, others (like the last two) rare or non-existent. To establish such relations English normally employs one preposition, thus allowing for a certain amount of ambiguity. It looks as if the Arabs (or probably only Arab grammarians) thought of the various spatial and temporal dimensions in concrete terms, as if they were, so to speak, chunks of space or time surrounding an object or a point in time in which or throughout which something happens. This, however, may be mere speculation, and since it has no bearing on the task we have set ourselves to perform, we will not pursue it any further.

Let us, then, proceed to more specific work and start looking for those prepositions that have actually been presented to the students during their first four years of English learning.

In the following tables we will include first the spatial, then the temporal and finally the miscellaneous prepositions, in separate lists according to their chronological appearance in the books (and consequently of their presentation). The meaning, in terms of relations, will be given together with at least one example of each in a phrase or sentence. References will be made to the lesson in which the preposition is presented for the first time.



1. Spatial Prepositions

No.	Preposition	Meaning	Examples	Lesson No.
<u>Ek I</u>				
1	{ from	Directional (source)	Come from the door	7
2	{ to	Directional (goal) (contrasted in the lesson)	Go to the door	7
3	{ in	Locative	The book is in the box	10
4	{ on	Locative (contrasted)	The book is on the box	10
5	{ under	Locative	The book is under the box	10
6	{ near	Locative	The book is near the box	10
7	by	Locative (meaning: very close to; contrasted with "near")	I am standing by the table	12
8	{ behind	Locative (contrasted)	Stand behind the door	16
9	{ in front of	Locative	Stand in front of the table	16
10	{ into	Directional (goal)	Put the pen into your pocket	17
11	{ out of	Directional (source) (contrasted)	Take the pen out of your pocket	17
12	off	Directional (source) (meaning: away from..)	Take the book off the table	18
13	between	Locative (used for 2 things)	Mary is sitting between A and B	18
14	{ along	Directional (path)	A is running along the street	30
15	{ across	Directional (path) (contrasted)	B is running across the street	30
16	over	Locative (contrasted with "on")	The light is over my head	31
17	at	Locative (contrasted with "in")	..... at the bus-stop .... at the corner of the street	33

# Spatial Prepositions (contd.)

No.	Preposition	Meaning	Examples	Lesson No.
<u>Bk II</u>				
18	next to	Locative (meaning: "by" or "very close to")	Put the box next to the book	1
19	through	Directional (path)	Put the pen through this piece of paper	10
20	round	Directional (path)	Put your hand round A's neck	11
21	(above	Locative (= higher than)	The window is above your desk	14
22	(below	Locative (= lower than) (contrasted with each other and with "over" and "under")	The B.B. is below the light	14
<u>Bk III</u>				
23	past	Directional (path)	I walked past the post-office to the bank	7
24	against	Locative	Put the chair against the wall	10
25	beside	Locative	Sit beside me	12
26	among	Locative (contrasted with "between")	A is sitting among the pupils	12
27	towards	Directional (goal)	Walk towards the window	18
<u>Bk IV</u>				
28	beneath	Locative	Oil is found beneath the earth	5
29	opposite	Locative (meaning: facing)	I'm standing opposite the door	6
30	before	Locative (meaning: facing)	Stand before the class	11
31	beyond	Locative/directional with a deictic component. (meaning: farther than, on the other side of)	I live a long way beyond the mosque The bank is beyond the mosque	7

N.B. No other spatial prepositions are introduced by the books of the first two years of the secondary stage.

2. Temporal Prepositions

Ser. No.	Preposition	Meaning	Example	Lesson No.
<u>Bk I</u>		No temporal prepositions introduced.		
<u>Bk II</u>				
1	at	Locative	... at 6 o'clock, etc.	6
2	{ before after	Directional (goal)	... before 7 o'clock, etc.	7
3		Directional (source)	... after school	7
4	during	Directional (path)	... during the lesson	14
5	in	Locative	introduced only in phrases such as "in the morning" etc.	
<u>Bk III</u>				
5A	in	(a) Directional (path)	It will be six in three minutes	2
5B	in	(b) Locative	... in the year 700 A.D.	10
6	till, until	Directional (goal)	till (until 6 o'clock, tomorrow, etc.	10
7	since	Directional (source)	... since Monday, etc.	11
8	for	Directional (path)	... for three days	12
9	{ about	= Approximation + time = More than + time = less than + time (Difficult to classify. Should probably go under the third group.)	... about 6 o'clock, 5 years	8
10	{ over		... over 5 years	12
11	{ under		... under 6 years	12
<u>Bk IV</u>				
12	by	Directional (goal)	... by 6 o'clock, tomorrow, etc.	10

3. Miscellaneous Prepositions

Ser. No.	Preposition	Meaning	Example	Lesson No.
<u>Bk I</u>				
1	for	Indicating in a general sense the advantage or application of a thing or a quality to a person or another thing.	This book is for you (when offering it)	13
2	of	indicating "possession" in a very general sense	The door of the room	17
3	with	indicating instrumentality	Open the door with the key	16
<u>Bk II</u>				
3A	with	used "attributively"	... with black hair	11
2A	of	indicating "origin" or "genus"	The table is made of wood	17
4	like	indicating "resemblance"	My pencil is like yours	17
5	about	= concerning	Say something about A	18
6	without	indicating neg. instrumentality	I can't write without chalk	20
<u>Bk III</u>				
7	except (for)	indicating reservation, exclusion	All the books are brown except (for) John's	11
8	besides	= in addition to	There is another book on the table besides mine	11
9	instead of	indicating substitution	Use a pencil instead of a pen	11
10	over	= more than	... over £10.	12
11	under	= less than	... under £10	12
12	on	= about, concerning	This book is on literature	18
<u>Bk IV</u>				
13	by	Agentive (in Passive)	... was broken by A	5
14	as	= for, instead of	Use the table as a seat	6

N.B. In spite of and As for are introduced in the books of the first and second secondary classes.

## II. CONTRASTIVE STUDY AND EDUCATIONAL IMPLICATIONS

Since not all the prepositions listed above combine with other parts of speech to form the class of idioms under consideration, we need not include them all in the contrastive study that will follow presently. A count of more than 300 of such idioms that occur in the students' books up to the end of the second secondary year shows that some prepositions are far more commonly employed in "prepositional idioms" than others - and it is these that we will concentrate on.

### 1. From:

In the students' books this preposition is presented basically as "spatial/directional" indicating the "source" of the action (see table above). (The temporal use occurs occasionally in reading extracts, but is not taught or emphasized as such.)

The Arabic preposition which has the same basic meaning is "min"; e.g. dhahabtu mina-l-bayti ila-l-madrasah (= I went from the house to the school). The same word is used with the basic temporal meaning; e.g. Sumtu mina-S-Saba:Hi ila-l-masa:? (= I fasted from morning till dusk).

This is straightforward enough. But the fact which will be illustrated from Arabic in some detail here (and which will be confined to this preposition only) is that, like many others, this Arabic preposition, i.e. min, has several other meanings which do not correspond to those of the English preposition from. We will limit our discussion further by mentioning only those meanings that are still in common use both in modern standard and colloquial Arabic:

(a) "min" can indicate the meaning "some of", e.g. min-hum man anjaza wa'adahu (lit: from them who has fulfilled his promise, i.e. some of them have fulfilled their promises).

(b) It may also indicate the meaning "origin" or "genus"; e.g. 'indi: asa:wiru min dhahab (lit: with me (are) bracelets from gold, i.e. made of gold).

(c) Another meaning is "contrast", e.g. ayna-l-ja:hilu mina-l-'a:lim! (lit: where is the ignorant from the learned! i.e. you cannot compare the ignorant to the learned man).

(d) Another meaning is spatial/directional, but refers to the "goal" rather than the "source" of the action (i.e. just the opposite of the basic meaning given above) e.g. danawtu min-hu (lit: I came near from him, i.e. I came near to him).

(e) Another meaning is "separation, division", e.g. 'araftu-l-Hagga mina-l-ba:Til (lit: I knew the right from the wrong, i.e. I could distinguish between right and wrong).

(f) The last meaning to be mentioned here that is still in common use is "substitution", e.g. atarDa: min al-'ayshi-r-raghi:di bi-'ayshi-l-baha:ʔim? (lit.: Do you accept from a decent life the life of animals?, i.e. Do you choose to lead an animal life instead of a decent one?).

It is hoped that this single illustration has shown quite clearly how often the wrong English preposition may be used if thought of against an Arabic linguistic background.

## 2. To

The basic meaning of this preposition presented to the students is the "spatial/directional-goal" meaning. The Arabic equivalent to it in this basic meaning is "ila:" which has the same dimension, and can also, like the English preposition, embrace the temporal relation; e.g. dhahabtu ila-l-madi:nah (= I went to the town); Sumtu mina-S-Saba:Hi 'ila-l-masa:ʔ (= I fasted from the morning to the evening).

It is to be noticed, however, that in the second example

both English and Arabic can employ another preposition or particle, (English: till or until, and Arabic: Hatta:). But this fact does not change the picture.

### 3. In

(a) The basic spatial/locative meaning of "in" corresponds to that of the Arabic "fi:", e.g. al-waladu fi-l-madrasah (= the boy is in (at) school). Arabic "bi" can also be employed to express this meaning.

(b) The temporal/locative meaning of the English Preposition as in "in January, in the year 900 A.D." may also correspond to that of the Arabic "fi:": e.g. wulida fi: shahri yana:yir (= He was born in January). But Arabic can dispense with the preposition altogether and employ the noun "sanah" adverbially as "sanata", meaning: in the year; e.g. wulida sanata tis'imi'ah (= He was born in the year 900). This also applies to such phrases as "in the morning, evening, etc."

(c) When the English "in" is used in the temporal/directional sense in such expressions as; "I'll finish in three minutes", Arabic does not employ the preposition "fi:" as in the previous examples, but normally uses other prepositions such as: khila:la (=during) or ba'da (= after) which help to make the meaning more explicit; e.g. sa'antahi: min 'amali: khila:la (or ba'da) daqi:qatayn (lit.: I'll finish my work during (or after) two minutes).

### 4. On

(a) Arabic "'ala:" corresponds to this preposition in its spatial/locative meaning; e.g. al kita: bu 'ala-T-Ta:wilah (= The book is on the table).

(b) Arabic "'ala:", on the other hand, does not have the temporal locative sense of the English "on" in such phrases as "on Monday". Such phrases do not require a preposition in Arabic which employs the

the noun "yawma" adverbially to mean: in the day; e.g. sa-uqa: biluka yawma-l-khami:s (= I shall meet you on Thursday).

(c) The English sense "about" in such sentences as "This book is on literature" is not rendered by the Arabic "'ala:" but by the preposition "fi:" that was equalized earlier above with the English "in". Thus the above sentence would be in Arabic: ha:dha-l-kita:bu fi-l-adab (lit.: This book is in literature)

## 5. By

(a) This preposition in its spatial/locative sense equals the Arabic adverbial "qurb" (= near) or "bi-ja:nib" (a phrase meaning: at the side /of/) e.g. I am standing by the table (= ana: wa:qifun qurba T-Ta:wilah). "bi" may also be used after verbs of motion, e.g. I passed by the boy (Arabic: marartu bi-l-walad).<sup>1</sup> Here, however, the preposition in both languages has a directional rather than a locative sense.

(b) The "temporal/directional-goal" sense of "by" in such phrases as "by six o'clock" has no one exact Arabic equivalent. It is expressed in one of three ways: by "qabla" (= before); by "Hawa:li:"

(= about) or by the Arabic adverbial noun "sa:'ata" (= at the hour). Thus the English phrase "by 6 o'clock" would be rendered in Arabic by:

- i. qabla-s-sa:'ati-s-sa:disah (= before ...)
- ii. Hawa:li-s-sa:'ati-s-sa:disah (= about ...)
- iii. ... as-sa:'ata-s-sa:disah (= at the hour ...)

*seem to  
these express different  
meanings: "by six o'clock"*

(c) The agentive use of "by" poses a special problem. Arabic

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<sup>1</sup> Raja Nasr, The Teaching of English to Arab Students, (London: Longmans, 1963), p. 93.



grammars treat the passive form of the verb in Morphology (Ar. Sarf) under "Verb Inflection" (Ar. taSri:f al fi'l). Very little is said about it in Syntax. From the bits and pieces that could be collected from several Arabic grammar books, we have been able to deduce the following: firstly, the "passive concept" is expressed in Arabic by means of several other forms of the verb besides the passive.

There are also several round-about syntactic structures that can lead to the concept. <sup>for instance?</sup> Secondly, the passive concept is resorted to where there is no interest whatsoever in the agent or when this is too well-known to deserve mentioning or when the emphasis is either on the action itself or on the recipient of the action. (In fact the Arabic term for this concept, i.e. majhu:l, means "unknown".) In all such cases there seems to be no reason why the agent should be mentioned. Bulos sums up the Arab grammarians' attitude in the following words: "The majhu:l form is that form where the agent is not only unknown, but should not be revealed, even though it might be known".<sup>1</sup> Consequently, no particular syntactic structure has been devised for indicating the agent in passive sentences. This may explain the absence in Classical Arabic of an equivalent to the English phrase <sup>someone</sup> "by somebody" or "by something". This, however, may be a hasty generalization that needs further investigation, but it seems to offer a rather reasonable explanation.

The current common phrase <sup>min taraf</sup> "min qibal" (lit.: from the direction of) used as an equivalent to the English "by" seems to have been resorted to simply to fill this gap. The meaning given above is the original (i.e. Classical) sense.<sup>2</sup> But the fact that one other meaning

1 Afif Bulos, The Arabic Triliteral Verb, (Beirut: Khayats, 1965), p. 31

2 Louise Ma'alouf, Al Munjid fi-l-lughah (Beirut: Catholic Press, 19th

of "qibal" is "power or ability" has helped modern writers of Arabic to give another interpretation of the phrase "min qibal" as "on the part of, by").<sup>1</sup>

#### 6. Into, and, Out of

These compound prepositions are usually rendered in Arabic by compounds of the type "prep + Adv" meaning "to the inside of" (Arabic: *ila: da:kḥil*) and "from the inside of" or "to the outside of" (Arabic: *min da:kḥil* and *ila: kḥa:rij*, respectively). But quite often only the Arabic equivalents of the English prepositions "to" & "from" are used (Arabic: ila: and min, respectively). The directional sense of the English preposition is in the latter case included in that of the dynamic Arabic/verb used; e.g. He went inside the house = Arabic: *daḥala ila-l-bayt* (lit.: He entered to the house). Also: He took the bucket out of the house = Arabic: *akhraja-l-dalwa mina-l-bayt* (lit.: He took out the bucket from the house).

#### 7. Over

In the spatial/locative sense, this would correspond to the Arabic "fawqa"; e.g. The lamp is over my head = Arabic: *al miSba:Hu fawqa ra'si:.*

#### 8. At

This is another big problem to Arabic-speaking students.

(a) When it has the spatial/locative sense of "in", it can be rendered by several Arabic prepositions; e.g.

at the post-office = fi: *maktabi-l-bari:d*

at the corner of the street = 'ala: *na:Siyati-ṣḥ-ṣḥa:ri'*

at the doctor's + '*inda-T-Tabi:b*

(b) The temporal/locative sense as in "at 6 o'clock" does not

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1 Hans Wehr (J. M. Cowan ed.), A Dictionary of Modern Written Arabic (Wiesbaden: Otto Harrassowitz, 2nd pr., 1966), p. 740.

have an Arabic equivalent; in fact, as mentioned earlier, Arabic does not employ a preposition at all for this purpose. Instead, it makes use of the adverbial noun "sa:'ata" meaning: at the hour. But the Arabic adverbial: "'inda" can be used in such expressions as "at sunset" = 'inda-l-ghuru:b.

#### 9. After and Before

Both, as used in the students' books in the temporal/directional sense, almost have a one-to-one correspondence to the Arabic adverbials: ba'd and qabl.

(In the spatial sense, however, meaning "behind, and, in front of" two other Arabic adverbials are employed, namely: khalf and ama:m, respectively.)

#### 10. For

(a) For the "temporal/directional-path" sense as in "for three days", modern Arabic employs a phrase "li muddati" (lit.: to the period of, i.e. for a period of) or dispenses with prepositions altogether and employs the phrase "three days" adverbially; e.g. I stayed there for three days - Arabic: makathtu huna:ka thala:thata ayya:m.

(b) But when "for" indicates the other relation (see Table), as in the sentence "This book is for you" when offering a book to somebody, the Arabic equivalent would be "la" or "li" which is normally used to express "possession" (but has several other meanings), e.g. "I have a book" would be the Arabic: li: kita:b (lit.: for me (there is) a book). Thus "This book is for you" would be "ha:dha-l-kita:bu la-ka" in Arabic.

#### 11. Of

(a) The possessive use of this preposition is rendered in Arabic by the inflectional medium of "al iDa:fah" (= the genitive) without need for a preposition; e.g. ba:bu-l-bayt = the door of the

house. Colloquial Arabic, however, employs several words in several different dialects to express this relationship, such as: taba', bita:', shait, Hag and ma:l (the last two used in Kuwait).

(b) In the sense of "origin" or "genus" Arabic employs "min" (= from); e.g. made of wood = maSnu:' mina-l-khashab.

## 12. With

(a) In its instrumental use, this preposition has an equivalent in the Arabic "bi"; e.g. I opened the door with the key = fataHtu-l-ba:ba bi-l-mifta:H.

(b) When it is used attributively, Arabic employs the Adjectival/Noun "dhu:" (for Masculine) and "dha:t" (for Feminine) meaning "having" or "in possession of"; e.g. The boy with red hair = al waladu dhu-sh-sha'ri-l-aHmar.

## 13. About, Over, Under

Meaning, "approximately, more than and less than" respectively are rendered by the Arabic adverbials "Hawa:li:/taqri:ban"; and the phrases "akthar min" and "aqall min" respectively.

Let us now summarize what we have done so far and draw up a table of the English prepositions treated above, contrasted with Arabic, and try to establish the Arabic preposition (or adverb/phrase, etc.) that the students would closely associate with each on the grounds of the basic meaning presented to them.

TABLE XV

Eng. Prepos.	Basic Meaning/s	Arabic Equivalent
from	spatial and temporal	min
to	spatial and temporal	ila:
till, until	spatial and temporal	ila:, Hatta:
in	{a. spatial b. temporal	fi:, (bi) fi:, (-)
on	{a. spatial b. = about (literature, etc)	'ala: fi:
about	{a. = concerning b. = approximately	fi:, 'ann Hawa:li:
by	{a. spatial b. agentive	qurba, (bi) (min qibal)
into	spatial	ila: da:k̂hil, (ila:)
out of	spatial	min da:k̂hil, (min)
over	{a. spatial b. = more than	fawq akthar min
at	{a. spatial b. temporal	fi:, 'ala:, 'inda 'inda, —
after	temporal	ba'da
before	temporal	qabla
for	{a. temporal b. possession	li-muddati la, li
of	{a. possessive b. origin, genus	---/equivalents only in colloquial min
with	{a. instrumental b. attributively	bi d̂hu:/d̂ha:t
under	{a. spatial b. = less than	taHit aqall min

Let us now try to apply the results of our contrastive analysis to a few instances of "Prepositional Idioms". We will take a few examples from Arabic and try to envisage what influence they would have on the English parallel idioms. In the choice of the prepositions we will draw upon those in the summary above.

<u>Arabic Idiom</u>	<u>Anticipated English Rendering</u>
qari:b <u>min</u>	* near (or: next) <u>from</u>
<u>fi</u> : Tari:qihi: ilayna:	* <u>in</u> his way to us
<u>bi</u> -l-qiTa:r	* <u>with</u> (the train)
masru:r <u>min</u>	* pleased <u>from</u>
yaDHaku <u>'ala</u> :	* laugh <u>on</u>

So what is correct?  
a separate table of correct  
usage would have been  
helpful.

Other examples where confusion is not apt to take place are those idioms in which the English preposition normally used with the verb, adjective, etc. happens to correspond to the Arabic one that the students normally associate with the particular part of speech; e.g.

<u>Arabic</u>	<u>English</u>
yastalifu <u>min</u>	borrow <u>from</u>
muna:sib <u>li</u>	suitable <u>for</u>
yamna'u.. <u>min</u>	prevent ... <u>from</u>
al farqu <u>bayn</u> ...	the difference <u>between</u> ...
<u>fi</u> - <u>DH</u> - <u>DH</u> ala:m	<u>in</u> the dark

It must be admitted, though, that in looking for examples of the latter type we found great difficulty in finding a few among the more than two hundred that occur in the first four books of the English course.

The mere fact that such a number of highly frequent idioms occur in the first elementary books of the course (and they increase considerably in later books) is strong evidence of the importance of this field in which students normally find great difficulty.

Let us now proceed to find the empirical evidence necessary for

the validation of our hypothesis. For this purpose we will have a look at the special test and try to analyze and interpret its results.

### III. EMPIRICAL VALIDATION - VOCABULARY TEST NO. 2

#### 1. Construction

Vocabulary Test No. 2 (see Appendix XVIII) is of the objective, multiple-choice type and is made up of ten items. The student has to underline one out of the four choices.

In each item of this test, besides the correct choice (underlined on the test paper in the Appendix), the three others have been inserted on the grounds that at least one of them would be selected by a considerable number of the student sample under the influence of Arabic.

#### 2. Administration

This test was given in eight secondary schools in Kuwait (four of them the same as and four different from those where Test No. 1 was administered). The sample was made up of 192 students constituting four boys' and four girls' classes of second formers, as shown below.

#### Students' Sample

##### Boys' Schools

Group A 28 st.

Group C 19 st.

Group E 27 st.

Group G 26 st.

Total 100 st.

##### Girls' Schools

Group B 28 st.

Group D 21 st.

Group F 21 st.

Group H 22 st.

92 st. = 192

#### 3. Anticipated Mistakes

The mistakes anticipated on the basis of the contrastive analysis carried out and summarized in Table XV above are shown below:-

<u>Item</u>	<u>Anticipated Mistake</u>	<u>Arabic</u>
1	* angry <u>from</u>	gha:Dib <u>min</u>
2	* arrived <u>to</u>	waSala <u>ila:</u>
3	* come <u>with</u> (train)	ja:ʔa <u>bi</u> -(l-qiTa:r)
4	* complain <u>from</u>	yashku: <u>min</u>
5	* is composed <u>from</u>	yataʔallafu <u>min</u>
6	* .... doubt <u>in</u>	.... sʔakkun <u>fi:</u>
7	* full <u>with</u>	mali:ʔun <u>bi</u>
8	* guilty <u>with</u>	mudhnib <u>bi</u> - tuhmati ....
9	* live <u>from</u>	ya'i:sʔhu <u>min</u>
10	* proud <u>with</u>	fakhu:run <u>bi</u>

#### 4. Classification and Analysis of Results

Appendix XIX shows the total answers to each option in every item on the test as well as the number of the correct answers and their percentage to all the answers.

Table XVI below gives a summary of the results in the form of a dichotomy. In the columns on the left-hand side are shown the numbers of the correct scores and their percentages to the total. In the columns on the right appear the wrong choices which attracted the largest number of students to select them.

Analysis of the results reveals the following:-

- a. The average achievement on the whole test is a low 40%.
- b. On seven out of ten items the students have done very badly, their choice of the correct answer being in all cases but one 30% or below - a very significant rate of achievement as far as this study is concerned.

On item No. 10 the students seem to be almost equally divided.

- c. On items 1, 3 and 7 - contrary to expectations, the percentages of correct answers were 66:, 92: and 81: respectively.



TABLE XVI

Vocabulary Test No. 2

Table of Correct Scores and Highest Wrong Scores

No. of students: 192.

No. of item	Correct Answer			Wrong Answer with Highest Score		
	Option	Score	Av. %	Option	Score	Av. %
1	c	126	<u>66%</u>	a	42	22%
2	a	34	18%	b	104	<u>54%</u>
3	b	176	<u>92%</u>	a	10	5%
4	a	32	17%	d	108	<u>56%</u>
5	c	31	16%	a	106	<u>55%</u>
6	c	30	16%	a	124	<u>65%</u>
7	d	156	<u>81%</u>	b	18	9%
8	c	58	30%	b	82	<u>45%</u>
9	b	38	20%	a	114	<u>60%</u>
10	b	84	46%	d	90	<u>47%</u>
Total		765				

Average Achievement on the Whole Test==

$$\frac{765 \times 100}{192 \times 10} = \text{c. } 40\%$$

## 5. Interpretation

The low overall achievement on the whole test as well as the low scores attained on the majority of the individual items indicate the difficulty of the field.

The three items on which the scores were high, (i.e. angry with, come by train, etc., and full of) are very common phrases that occur very frequently in the students' books and are no doubt constantly used by the teachers. Moreover, it would have been very strange indeed if the students had missed all the items; it would have meant that they have not been learning English at all.

The figures that show the percentages of the wrong items are most significant as far as our hypothesis about Arabic interference is concerned. The following table shows the mistakes made, their per cent ratio to the totals, as well as whether these mistakes correspond or not to what we predicted above.

TABLE XVII

No. of item	Wrong Answer Given		Percentage of wrong score	As Anticipated Same/Different
	Choice	Preposition		
1	a	from	22%	same
2	b	to	54%	same
3	a	with	5%	same
4	d	from	56%	same
5	a	from	55%	same
6	a	in	65%	same
7	a	with	9%	same
8	b	with	82%	same
9	a	from	60%	same
10	d	with	47%	same

Thus is it quite evident that even when the percentage of mistakes has been very low (as in items 1, 3 and 9) the wrong choice was what we predicted the students would select under the influence of Arabic.

6. Conclusion

The results of the test support our theoretical study by strongly validating our hypothesis about Arabic interference in this area.

## CHAPTER EIGHT

### LEXICAL STUDIES - 4

#### WORD MEANING

#### I. INTRODUCTION

The discussion, which has been so far conducted more or less on the "form" of lexical items (though, as we have seen, form and meaning intermingle to constitute one whole) must have given a strong impression of how complex the field is. This complexity is, however, dwarfed by that connected with the meaning of the lexis in any language.

Language is a system of symbols, the most complex and abstract of all symbolic systems, unique to and characteristic of homo sapiens. The significance of the symbols is, therefore, the most important information about language. "Meaning is what language is all about, (and) when we study meaning, we are looking at the very heart of language"<sup>1</sup>; all the other aspects of language seem to be peripheral.

Nevertheless, "many of the more influential books on linguistics that have appeared in the last thirty years", says Lyons, "devote little or no attention to semantics"<sup>2</sup>, i.e. to the study of meaning.

1 T. Pyles and J. Algeo, English: An Introduction to Language (N.Y.: Harcourt, Brace & World, Inc., 1970), p. 183.  
 2 J. Lyons, Introduction, p. 400

This would have sounded very odd indeed to the Greek, Arab, Medieval and Traditional grammarians. From the earliest times, grammarians have in fact been more interested in the meaning of words (and combinations of words) than in their syntactic functions. Only witness the innumerable dictionaries produced in all languages spoken all over the world.

But the problem with all ancient and traditional studies of meaning is that they were steeped in the philosophical and psychological controversy about the relationship between the "thing" and the "word" that signifies it - according to them - by virtue of the "concept" associated with the form of the word in the minds of the speakers of the language. "The concept, looked at from this point of view, was the 'meaning' of the word (its significatio)."<sup>1</sup> The controversy turned round whether this relationship was 'natural' or 'conventional'. (At least one Arab grammarian must have spent a lifetime in his attempt to prove that such relationship was natural.)<sup>2</sup> This controversy led nowhere in the study of meaning. In fact many today agree with Halliday that "the view that somehow form and meaning were distinct entities was far too long allowed to obstruct our understanding of the nature of language."<sup>3</sup>

1 *ibid*, p. 404.

2 Abu-l-Fath Othman Ibn Jinni, Al-Khasa'is, 3 vols., (Cairo: Dar al-Kutub Press, 1952)

3 Halliday, McIntosh and Stevens, *op.cit.*, p. 40.

This relationship between form and meaning has been in modern times represented by the now familiar triangle which distinguishes three elements: the referent (i.e. the thing, object, etc.), the concept (i.e. the meaning) and the form (i.e. the word). (see figure 1 below).

*Saussure?*

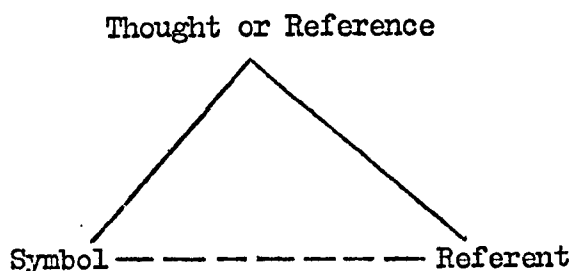


Figure 1

This triangle indicates that "symbol (i.e. the form of the word) and referent .... are not connected directly .... but indirectly round the two sides of the triangle,"<sup>1</sup> i.e. through the mediating conceptual meaning associated with each independently. "The diagram makes clear the important point that in traditional grammar the word results from the combination of a particular form with a particular meaning."<sup>2</sup>

Thus we see that traditional semantics makes the existence of concepts basic to the whole theoretical framework, and on that basis vocabulary was classified in terms of synonymy, homonymy, polysemy (i.e. multiple meaning) and antonymy. Against the same theoretical background attempts have been made to measure meaning.<sup>3</sup>

But "the great stumbling block in referential theories of meaning," as

1 C. K. Ogden and I. A. Richards, The Meaning of Meaning, (London: Routledge and Kegan Paul Ltd., 10th ed., 1969), pp. 11 - 12.

2 Lyons, Introduction, p. 405.

3 C. Osgood, G. Suci and P. Tannenbaum, The Measurement of Meaning, (Urbana: University of Illinois Press, 1957).

Ullmann puts it, "has always been that they had to operate with subjective and intangible mental processes"<sup>1</sup> and, therefore, encouraged introspection in the investigation of meaning, a criterion unacceptable to present-day linguists.

This approach to the study of meaning has been rejected in modern times, with the emergence of structural linguistics under the influence of De Saussure<sup>2</sup> and Bloomfield.<sup>3</sup> Unfortunately, the behaviorists' mechanistic definition of the meaning of a word (or rather, of the linguistic form) as "the situation in which the speaker utters it and the response which it calls forth in the hearer,"<sup>4</sup> proved no more helpful than the former mentalistic point of view.

There seems to be no need to go further into the different points of view about meaning that appeared during the present century.<sup>5</sup> It is sufficient to state here that the status of semantics is growing in importance, but that it has not yet been possible to turn it into an empirical science owing to the very great complexity of vocabulary on the one hand, and its very strong relationship with grammar on the other. The cultural background of vocabulary (discussed earlier) also adds to the difficulty.

The attempts recently made at the study of meaning take into consideration the shortcomings of traditional semantics and at the

- 1 S. Ullmann, Semantics, An Introduction to the Science of Meaning, (Oxford: Basil Blackwell, 1970), p. 70.
- 2 F. de Saussure, Course in General Linguistics, (N.Y.: McGraw Hill Book Co., 1966).
- 3 L. Bloomfield, Language, (London: Allen & Unwin, 1969).
- 4 *ibid*, p. 139.
- 5 For a comprehensive treatment of previous work on semantics, cf. S. Ullmann, The Principles of Semantics, (Oxford: Basil Blackwell, 2nd ed. 1967).

same time try to avoid the psychological and philosophical issues related to the subject. It is now almost generally accepted that "the position that should be maintained by the linguist is one that is neutral to mentalism and mechanism; a position that is consistent with both and implies neither,"<sup>1</sup> or as Ullmann puts it: "The exact psychological nature of meaning is of no outstanding importance to the linguist; he is more interested in the information which a word actually conveys to the ordinary speaker."<sup>2</sup>

In traditional semantics the following facts were not given full recognition, namely:

- (a) the diversity of the ways in which in practice the meanings of words are stated (e.g. operational, ostensive, formal definitions; or definition by context, by synonym or by example);<sup>3</sup>
- (b) the circularity of vocabulary (i.e. that "there is no one point .... from which you can start and from which you can derive the meaning of the rest");<sup>4</sup> and
- (c) the relevance of "context".

The importance of context was brought to the foreground by Wittgenstein's famous and influential slogan, "Don't look for the meaning of a word; look for its use."<sup>5</sup> This also diverted the attention of semanticists from the traditional tendency to define meaning in terms of "signification".

Let us, then, start with a modern definition of meaning and see how it conforms with the modern approaches to the study of

1 Lyons, Introduction, p. 408.

2 Ullmann, Semantics, p. 61.

3 Pyles/Algeo, op. cit., p. 210.

4 Lyons, Introduction, p. 410.

5 L. Wittgenstein, Philosophical Investigations, (Oxford; Blackwell, & N.Y.: Macmillan, 1953), reproduced in: Lyons, Introduction, p. 410.



meaning. "The meaning of a word is its relation to other features of the verbal and situational context in which it occurs."<sup>1</sup> The verbal context is the place a word occupies relative to other words, whereas the situational context is its use relative to the world of things and people. The latter includes: (a) the spatio-temporal situation in which the word occurs, and (b) "the tacit acceptance of the speaker and hearer of all the relevant conventions, beliefs and presuppositions taken for granted by the members of the speech community to which the speaker and hearer belong."<sup>2</sup> In other words, the large context includes other bits of language, the persons talking, the place, time and other circumstances of talking as well as the things talked about. But, in order to make the study of meaning practical, certain relationships have to be focussed on. These relationships may be called the dimensions of meaning which, Pyles/Algeo suggest, may be stated as follows:

- (a) The reference of the word (called "sense" by them): which is the relation between language and things in the non-linguistic world.
- (b) The sense of the word (called "association" by them): which is the relation the word has with other words in the various lexical contexts in which it occurs.
- (c) The grammatical function of the word, i.e. its part of speech, and the way it relates to structure.
- (d) The scope of the word, which includes any special limitations on its use.<sup>3</sup>

Different linguists have focussed on different dimensions. Those who emphasized the reference of the word, dealt with certain

1 Pyles/Algeo, op.cit., p. 186.

2 Lyons, Introduction, p. 413.

3 Pyles/Algeo, op.cit., p. 196.

semantic fields, and divided meaning into its semantic features or components, (hence the term "componential analysis"). This approach has produced several valuable works especially in "closed systems" such as colour and kinship terms, but also in other fields. This is also the approach adopted by Chomsky and other Transformationalists such as Katz and Jacobson and by others such as Hjelmslev.<sup>1</sup> This approach assumes that the concept of reference is essential to the construction of any satisfactory theory of semantics. It also assumes that "semantic components are language-independent or universal", i.e. that "semantic components might be combined in various ways in different languages (and thus yield "senses" or concepts unique to particular languages, but (that) they would themselves be identifiable as the same components in the analysis of the vocabularies of all languages"<sup>2</sup> - (a philosophical and linguistic speculation since the seventeenth century).

The componential approach to semantics has a long history in linguistics, logic and philosophy. It underlies the method of <sup>or</sup> hierarchical definition in most dictionaries, dividing the genus into species and species into sub-species, etc. It also underlies such daring attempt to deal with a whole language as Roget's Thesaurus.

It is not our intention to go into a detailed criticism or evaluation of this approach. Lyons sums up his argument by saying that the universality of semantic components has not been proved yet, nor is there yet an adequate theory of grammar which, he believes, is primary to the formation of an adequate semantic theory.<sup>3</sup> Bolinger

1 cf. Lyons, Introduction, p. 489 (notes on ch. 10.5) for works on "componential analysis";

cf. also: M. Bierwisch, "Semantics" in J. Lyons, New Horizons, pp. 166 - 184.

2 Lyons, Introduction, p. 473.

3 Lyons, Introduction, p. 473.

also doubts "whether such treatment (i.e. componential analysis) could be ever extended very far beyond the sphere of manmade things...."<sup>1</sup>

On the other hand, those linguists who emphasized the second of the dimensions mentioned above, namely: "sense" have adopted what Bolinger calls the "distributional definition of meaning", i.e. that meaning is to be expressed in terms of "collocations", or the intra-lingual relations contracted by linguistic units.<sup>2</sup>

Those linguists assume that at least some vocabulary items fall into lexical systems and that the semantic structure of these systems is to be described in terms of the sense-relations holding between lexical items. These sense-relations may be divided into: (a) paradigmatic relations, such as those holding between "husband" and "wife"; "good" and "bad"; "knock", "bang", "tap" and "rap"; where all the members of the sets of semantically-related terms can occur in the same context, and, (b) syntagmatic relations, such as those that hold between "blond" and "hair"; "bark" and "dog", "kick" and "foot".<sup>3</sup>

Against such a theoretical framework "structural" semanticists proceed to explain the various relations holding between lexical items, such as: synonymy, antonymy, hyponymy, application, incompatibility, polysemy, etc. In fact, it can be safely stated that, according to them, "the meaning of the word is a potential", as Bolinger says, "like that of a dollar bill before it is involved in a transaction."<sup>4</sup> Bolinger, however, criticises this approach on

1 D. Bolinger, Aspects of Language, (N.Y.: Harcourt, Brace & World Inc., 1968), p. 227.

2 *ibid.*, p. 246.

3 Lyons, Introduction, p. 428.

4. Bolinger, *op.cit.*, p. 219.

the ground of circularity and thinks that "at some point it is necessary to break out of the circle, to get a foothold outside language".† He seems to suggest, quite rightly we think, that both approaches: componential and structural analyses of meaning, should be combined, as has actually been very recently attempted by Leech in his description of certain aspects of English.<sup>1</sup>

Next in the dimensions mentioned above comes "grammatical meaning". The difference between this and lexical meaning can best be expressed in terms of paradigmatic opposition within "closed" and "open sets", as done by Halliday. In grammar, he says, "we face a choice among a very small number of possibilities in a closed system", whereas in lexis, "we are choosing from a very large number of possibilities." He suggests that "language ... does not draw a clear distinction between grammar and lexis", that "we need both a grammar and a dictionary to describe the form of a language", and that "form is part of meaning, not opposed to it", and that "both grammar and dictionary are concerned with meaning".<sup>2</sup> Lyons concludes from his discussion of the subject that "in the present state of syntactic theory, the distinction between grammatical and lexical items is somewhat indeterminate" and adds that "the main point that must be made here is that there seems to be no essential difference between the kind of meaning associated with lexical items and the kind of meaning associated with grammatical items in those cases where the distinction between these two classes of deep-structure elements can be drawn. The notions of sense and reference are applicable to both."<sup>3</sup>

And so we seem to find ourselves where we started hundreds of

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1 G. N. Leech, op.cit.

2 Halliday et al, op.cit., pp. 21 - 23.

3 Lyons, Introduction, p. 438.

years ago as far as the description of language is concerned - that such description has to be carried out in terms of language as an integral whole including form and meaning, or even on the basis that the syntactic structure of a language is very highly determined by its semantic structure. In fact the "emphasis is now on the description of language activity as part of the whole complex of events which, together with the participants and relevant objects, make up actual situations."<sup>1</sup> There is a tremendous difference, however, between the traditional and the modern approach, in the criteria employed. These criteria have now to be formal and very rigorous - first describing the linguistic word-class from within the language, and then, after stating all its formal properties, saying what we can about the contextual meaning of this class.<sup>2</sup>

Not much progress, however, has been achieved in this field for several reasons, including the main fact that the "contextual level of language .... is more difficult to describe rigorously and usefully than the formal levels."<sup>3</sup>

## II. PROCEDURE AND TERMINOLOGY

We have gone to such lengths in exposing the state of semantics at present in order to show how wide and complex the field is, how controversial the main issues are, and how little reliable work has been accomplished in it on which we can depend for further study. However, what we intend to do here is to take a few very common English lexical items (that seem to belong to one semantic field, or at least to have something in common) and attempt to carry out some rather elementary study of them. Then we may have to compare and contrast them with their Arabic parallels in an attempt

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1 Halliday et al, op.cit., p. 39.

2 ibid, p. 39.

3 ibid, p. 39.

to discover and predict certain areas of difficulty and find the causes thereof. In our study we will need to use a few basic terms which it is advisable to clarify before proceeding any further.

These terms are:

(a) Synonymy

This term may be taken to mean loosely: "sameness of meaning". If two lexical items have the same meaning they are said to be synonyms. But the difficulty of defining meaning we have met with above makes it necessary to state exactly what is going to be meant by the term "synonymy". It must be said explicitly here that we are not accepting certain linguists' point of view that in order for two or more lexical items to be considered synonyms they have to have the same meaning in every context. We will adopt the other point of view that takes those lexical items to be synonymous in one context if they have the same meaning there, though they may not be synonymous in other contexts; in other words, that "two (or more) items are synonymous if the sentences which result from the substitution of one for the other have the same meaning."<sup>1</sup> Our reason for adopting the latter point of view is the observable (and theoretical) fact that what Ullmann calls "total synonymy" is practically non-existent,<sup>2</sup> thus rendering the whole relationship of no use to linguistic study.

Two criteria will be employed to depict synonyms: first, a rough componential analysis, based on the hierarchical organization of concepts adopted in Roget's Thesaurus, will be conducted. If a certain semantic component in the lowest rank of the hierarchy set up in the Thesaurus is found to be existent in the meaning of two

<sup>1</sup> Lyons, op.cit., p. 428.

<sup>2</sup> Ullmann, Principles, p. 108.

or more words, we will assume that there is a high probability of synonymy in that rank. Then the second criterion will be applied, namely, the contextual one, (context here being mostly verbal). The technique used will be that of substitution in the same syntactic structure (which will normally be a sentence in our examples). If the items can be substituted one for the other in the same sentence without changing its meaning, we will then say that the items under consideration are synonymous in that context.

(b) Polysemy

This is the term used to indicate "multiplicity of meaning" which is a very common phenomenon in the vocabulary of most, if not all, languages. It seems quite safe to suggest that the primary lexical items of any language referred to objects, processes and qualities in the physical world, and that from this very early beginning all sorts of abstraction proceeded. In the first place, even the words that we use and take to refer to specific objects, etc. in the physical world, such as the word "cow", for instance, are themselves abstractions referring to characteristics common to cow 1, cow 2, cow 3, etc. Higher up the ladder of abstraction, we can have more abstract terms such as "live-stock", "farm assets", "asset", and "wealth" referring to or including the physical object we have in mind.<sup>1</sup> (see figure 2 below: "Ladder of Abstraction").

But besides this type of abstraction, there is what may be called "transference" or "shift" of the reference of the lexical item from physical to non-physical entities. Many methods have been employed by speech communities to accomplish this shift, the most

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1 S. I. Hayakawa, Language in Thought and Culture (London: Allen and Unwin Ltd., 3rd ed., 1968), p. 179.

ABSTRACTION LADDER

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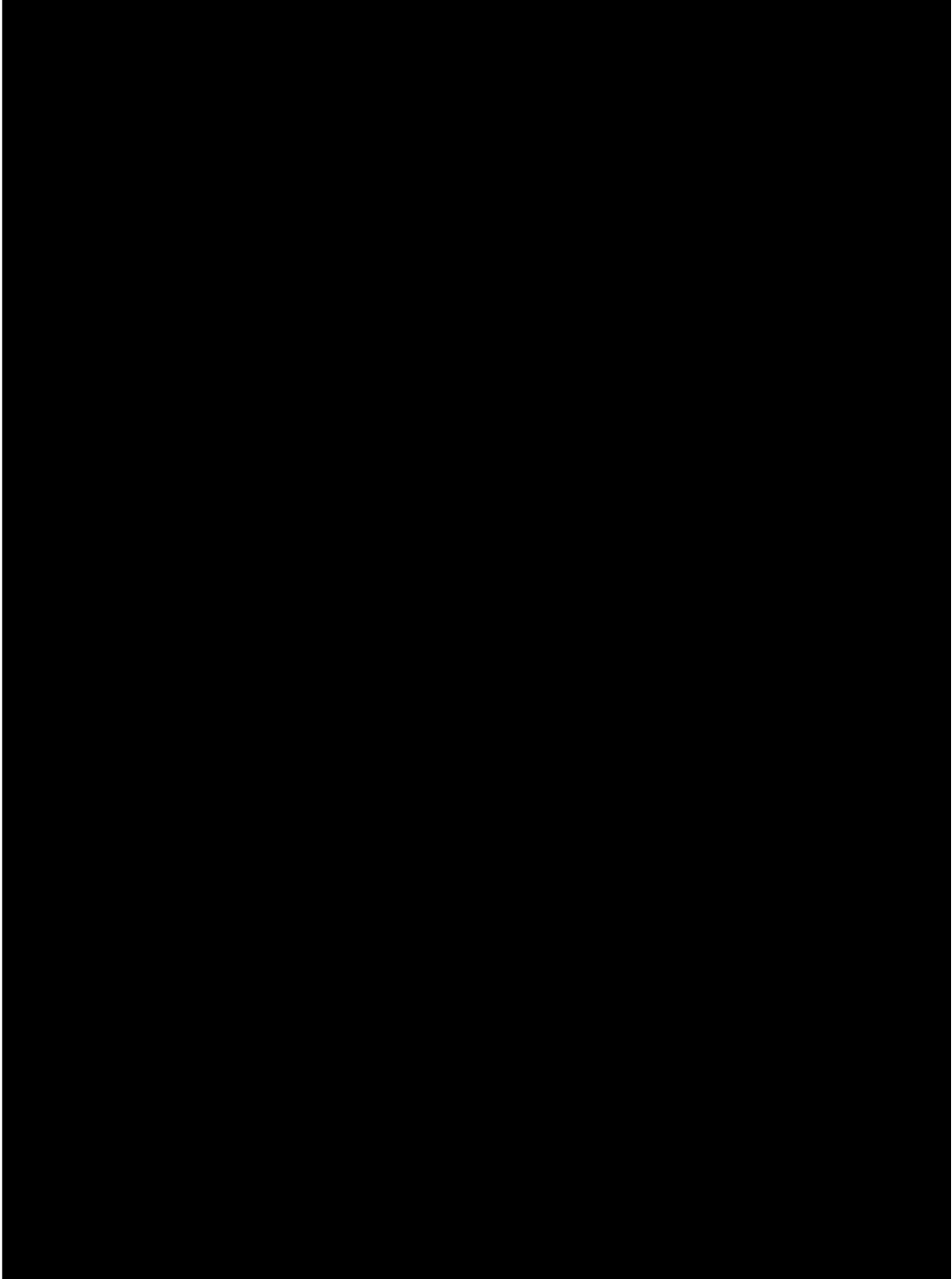


Figure 2



important of these being the "metaphor". Notice, for instance, the use of "ladder" in such expressions as "the ladder of abstraction" (figure 2), "the educational ladder", etc., etc.

Moreover, any dictionary arranged on a historical basis will show how the meaning of a lexical item has developed during the ages, sometimes dropping all previous meanings, at other times retaining one, some, or all of them. Consequently we may have a whole range of meanings for a great many words, that we can find in most dictionaries. Synchronically speaking, however, one tends to agree with Bolinger's general statement that the reason for multiple meanings "is that individual words are only a step from morphemes, and like morphemes, are valences in larger combinations rather than entities in their own right", that, "we do not operate with individual words in one-word sentences as a rule, but with .... combinations", and that "the combinations of morphemes are simply tighter than those of words."<sup>1</sup> It is true that normally a core of shared semantic components is retained, but there are cases where a word may develop even opposing senses and where they exist side by side;

e.g. "She dusted the furniture" (meaning, "she removed the dust"), and

"She dusted the tomato plants" (meaning "she applied the dust").<sup>2</sup>

The Arab grammarian, Ibn Jinni, wrote a very lengthy treatise on Arabic words of this sort.<sup>3</sup>

### (c) Collocation

Each lexical item has the tendency to keep company with certain other items in utterances. For instance, given the word "chair"

1 Bolinger, op.cit., p. 238.

2 ibid, p. 238.

3 Abu-l-Fath Othman Ibn Jinni, Kitab al-Addad, (Kuwait: Ministry of Guidance and Information, 1960).

we are more likely to have in the same utterance the items: "sit" or "high", or "comfortable", than, say: "drive" or "fast". "This tendency to co-occurrence is the basic formal pattern into which lexical items enter. It is known as COLLOCATION, and an item is said to "collocate with" another item or items. A lexical set is simply a grouping of items which have a similar range of collocation. "Chair - seat - and settee" belong to the same lexical set because they have a number of highly probable collocations in common."<sup>1</sup>

(This term is not very popular with Transformationalists who employ, instead, the term "selectional restrictions"<sup>2</sup> based on the semantic features of lexical items - which term may be roughly considered the equivalent of what was called "Compatibility" in Traditional Grammar<sup>3</sup> - but we need not go into all this here.)

(d) Meaning

When this term is employed in the context of "componential analysis" it will normally mean "reference" as explained above. When used to refer to the meaning of a word in a certain context, it will normally be taken to mean "sense". When used elsewhere, i.e. generally, it may be referring to one or the other, or most probably to both. We do not aspire to be too accurate in a field where accuracy has a long way to go.

1 Halliday, et al, op.cit., p. 33.

2 cf. Lyons, pp. 134 ff, Bierwisch, pp. 173 ff and 180 ff and Clark, pp. 280 ff, in Lyons, New Horizons.

3 Lyons, Introduction, p. 424.

C H A P T E R   N I N ELEXICAL STUDIES - 5WORD - MEANING (CONTINUED)I.     A SEMANTIC ANALYSIS OF CERTAIN ENGLISH VERBS

It is important to point out at the outset that any study we are going to make in the field of semantics (in this very small part of this paper) does not aspire to be either very original, highly technical or very accurate (if anything can be said to be very accurate in this field). It is neither our intention, nor our purpose to indulge into a highly theoretical study of any segment of English or Arabic vocabulary. Our objective is educational and therefore pragmatic in nature. We intend to point out a few areas of the vocabulary where special difficulties may arise for the learner (especially the Arabic-speaking learner) of English as a foreign language. It is hoped that section I of the previous chapter has shown quite clearly how complex the lexical system of English (and of any other language, for that matter) is, from which we can deduce - even without going into detailed discussions - that one of the main causes of difficulty should be the very nature of the English language itself. Reference to this complex nature will, however, be made in the context of our more detailed study of a few English lexical items on the following pages. But we will try to concentrate more on the influence of Arabic and the interference that may occur due to that influence in the learning of English vocabulary. We will also limit our scope of study to the category of verbs, since this category will constitute the last part of this paper. The relations that will be dealt with will mainly be those of synonymy, polysemy and collocation.

Our study will be conducted in two sections:

First: We will take a few sets of some very common English verbs and carry out a contrastive study between them and Arabic. These verbs will be chosen with Arabic interference particularly in mind. In each set the members may or may not share any semantic components, but each of them collocates with other lexical items different from those with which its most nearly equivalent Arabic verb does.

Second: Four very common verbs will be chosen for further study, with the purpose of demonstrating how both the nature of English and Arabic interference combine to make some of the problems very acute indeed. In this area a more detailed analysis will be conducted to show where the double confusion is expected. In both sections of the study the assumptions will also here be verified through special tests.

1. The First Group of Verbs

The verbs chosen for this section of our study are:

- a. do, make.
- b. take, make, offer.
- c. have, is.
- d. make, take, do.
- e. get on, ride.
- f. give, make, say, throw.
- g. say, do, read.
- h. turn on, open, light.
- i. have, see.

As said before, this study is to be based on the assumption that collocations differ considerably from one language to another. Here it will be shown that the difference between the collocations of these English verbs and those of their Arabic parallels is the source of

trouble for the Arabic-speaking student - a clear evidence (if proved) of Arabic interference.

All the verbs chosen are of the high frequency category, and have actually been presented to the students as early as their intermediate years in school.

Each set of verbs has been chosen solely by the criterion of contrast with Arabic. In certain verbal contexts (that we are going to create in the test) the other lexical items will attract an Arabic verb (that usually collocates with them) other than the one that is normally taken to be equivalent to the English. There will be some detailed discussion of these verbs later, but let us take just one set to illustrate what we mean.

In the context: "I .... a strange dream last night", the English verb that usually collocates with "dream" is "had", whereas the Arabic verb would be, not the normal equivalent of "had" but of "saw". Consequently an Arab student is tempted to insert the latter verb in this context. The other verbs selected will be shown to create similar problems.

We will, therefore, proceed to an analysis of the test, with the above-mentioned point in mind.

### Vocabulary Test No. 3

#### (a) Construction:

This test (which can be seen in Appendix XX) is of the objective multiple-choice type and is made up of ten items. In each item there are two, three or four choices for the student to choose one from. In each case, the verbal context is given which necessitates the selection of one choice as the BEST. The correct choices are marked on the test paper in the Appendix.

(b) Analysis of the Items:

Items 1 and 2 (make and do):

These two verbs may be the most difficult for an Arab student to distinguish between. Whether the more formal Arabic verbs "Sana'a, fa'ala and 'amila" or the Kuwaiti (and almost Pan-Arab) colloquial ones, "'imil and sawwa" are considered as equivalents to the English verbs, confusion is apt to take place. The reason is that the English and the Arabic verbs collocate with different lexical items. Two of the more formal Arabic verbs (the first and the last above) and both the colloquial verbs may have even the basic meanings of the English verbs "make" and "do. Wehr/Cowan give the two English verbs as equivalent to the Arabic verbs "Sana'a" and "'amila" whereas the third (i.e. fa'ala) is given as equivalent to "do" only (meaning: to perform an activity).<sup>1</sup> The first two Arabic verbs (i.e. Sana'a and fa'ala) are, however, rarely used nowadays except with special connotations in most Arabic dialects, but the verb "'amila" has survived and gained in popularity and has attracted to its semantic field another verb (namely: sawwa) which both in classical and modern literary Arabic<sup>2</sup> has the basic meaning "to level, even, flatten, etc". which it still retains in certain contexts. The problem, however, is not merely that the semantic components of the English and the Arabic verbs overlap, but is complicated by the fact of different collocations as stated above. Thus in item No. 1, for instance, the more probable choice for the Kuwaiti Arab student would be "make", whereas both are plausible in item No. 2.

However, it is extremely difficult to expect very much

1 Wehr/Cowan, op.cit., pp. 526, 644 and 721.

2 ibid, p. 445.

information about Arabic interference on the grounds of the contrastive study conducted very briefly above, or to decide whether the interference comes from literary or colloquial Arabic. For this purpose we need a special test to cope with the innumerable uses of these two verbs (which limitations of space and time have forbidden us from doing). But interference is anticipated (in addition, of course, in this case to the difficulty of the English verbs themselves), and is expected to result in confusion and perplexity.

Item No. 3:

Here the Arabic verb "qaddama" (meaning "offer") is the one that normally associates with the Arabic equivalent of "examination". The equivalent of "make" mentioned above, and that of "take" (Arabic: akhadha) are rarely, the latter in fact never, used in this context.

Item No. 4:

The Arabic structure equivalent to the English, "You are right" is "ma'ak Haqq" which literally equals, "You have right". Thus the verb "have" may be selected instead of "are".

Item No. 5:

This is a very common daily expression in which the interference is expected to come from colloquial Arabic. The Arabic equivalents of "do" and "make" mentioned above are the ones that will most probably be used.

Item No. 6:

The Arabic verb "rakiba" (i.e. rode) is the one that collocates with bicycles, cars, horses, <sup>the rest</sup> etc., and may be selected.

Item No. 7:

This is not a very common daily expression, and we have inserted the verb "threw", the equivalent of the formal Arabic "alqa:" used in this context. But we have tried to guard against the

interference of colloquial Arabic which still employs the above verb, but may also tempt the students to choose one or the other of the two verbs "made" and "said", though the latter seems to be an unlikely choice.

Item No. 8:

Neither the Arabic equivalent of "say" (i.e. qa:la), nor that of "read" (i.e. qara?a) are acceptable in this context. A Muslim prayer consists not only of reading certain verses from the Koran, but also of physical activity. The normal Arabic verb used with "prayer", (namely: adda:) means "to carry out, do". Consequently it is likely that the verb "do" may be selected.

Item No. 9:

The Arabic equivalents of "open" or "light" go with "light", the latter being more common both in literary Arabic (ash'ala) and colloquial Kuwaiti (shabb). Either one or the other is likely to be chosen.

Item No. 10:

The Arabic verb "ra?a:" (i.e. saw) is the verb that collocates with "Hulum" (a dream) and is the one likely to be selected.

(c) Administration:

This test as well as the next was given to a sample of 184 secondary school students, made up of 50 second formers, 44 third formers (Arts Section), 44 third formers (Science Section) and 46 fourth formers. Almost half of the sample were boys, the other half girls, spread over eight schools.

(d) Classification of Results:

Table XVIII below shows the results of the test. In column (1) we can see the number of the item and of the several choices given in it; columns (2, 3, 4 and 5) give the number of scores on each choice of each item attained by the students of the various forms. Column(6)



TABLE XVIII

Voc. Test No. 3

Summary of Results.

No. of students: 184

1		2	3	4	5	6	7	8	9	10
Item		Scores on all choices								
No.	choice	Scores by Groups					Percentages			
		2nd year (50)	3rd Arts (44)	3rd Sc. (44)	4th Sc. (46)	Total (184)	Correct choice	Wrong Scores		
1	a	$\frac{8}{42}$	$\frac{14}{30}$	$\frac{20}{24}$	$\frac{24}{22}$	$\frac{66}{118}$	$\frac{36\%}{\dots\dots\dots}$	64%		
	b									
2	a	$\frac{12}{38}$	$\frac{6}{38}$	$\frac{10}{34}$	$\frac{4}{42}$	$\frac{32}{152}$	$\frac{\dots\dots\dots}{83\%}$	17%		
	b									
3	a	$\frac{18}{20}$	$\frac{12}{10}$	$\frac{10}{22}$	$\frac{18}{10}$	$\frac{58}{62}$	$\frac{31\%}{\dots\dots\dots}$	34%		
	b	$\frac{20}{12}$	$\frac{10}{22}$	$\frac{22}{12}$	$\frac{10}{18}$	$\frac{62}{64}$	$\frac{\dots\dots\dots}{\dots\dots\dots}$			
	c									
4	a	$\frac{4}{46}$	$\frac{4}{40}$	$\frac{2}{42}$	$\frac{2}{44}$	$\frac{12}{172}$	$\frac{\dots\dots\dots}{93\%}$	7%		
	b									
5	a	$\frac{8}{32}$	$\frac{12}{22}$	$\frac{8}{20}$	$\frac{14}{22}$	$\frac{42}{96}$	$\frac{\dots\dots\dots}{52\%}$	23%		
	b	$\frac{10}{10}$	$\frac{22}{10}$	$\frac{20}{16}$	$\frac{10}{10}$	$\frac{46}{46}$	$\frac{\dots\dots\dots}{\dots\dots\dots}$			
	c									
6	a	$\frac{14}{36}$	$\frac{26}{18}$	$\frac{14}{30}$	$\frac{20}{26}$	$\frac{74}{110}$	$\frac{40\%}{\dots\dots\dots}$	60%		
	b									
7	a	$\frac{18}{4}$	$\frac{22}{6}$	$\frac{20}{12}$	$\frac{28}{10}$	$\frac{88}{32}$	$\frac{48\%}{\dots\dots\dots}$	17%		
	b	$\frac{18}{10}$	$\frac{10}{6}$	$\frac{10}{2}$	$\frac{4}{4}$	$\frac{42}{22}$	$\frac{\dots\dots\dots}{\dots\dots\dots}$			
	c									
	d									
8	a	$\frac{16}{20}$	$\frac{6}{10}$	$\frac{6}{18}$	$\frac{14}{14}$	$\frac{42}{62}$	$\frac{23\%}{\dots\dots\dots}$	34%		
	b	$\frac{14}{28}$	$\frac{20}{20}$	$\frac{18}{18}$	$\frac{18}{18}$	$\frac{80}{80}$	$\frac{\dots\dots\dots}{\dots\dots\dots}$			
	c									
9	a	$\frac{20}{14}$	$\frac{26}{10}$	$\frac{22}{12}$	$\frac{34}{6}$	$\frac{102}{42}$	$\frac{55\%}{\dots\dots\dots}$	23%		
	b	$\frac{16}{8}$	$\frac{10}{10}$	$\frac{6}{10}$	$\frac{6}{6}$	$\frac{40}{40}$	$\frac{\dots\dots\dots}{\dots\dots\dots}$			
	c									
10	a	$\frac{28}{22}$	$\frac{16}{28}$	$\frac{14}{30}$	$\frac{28}{18}$	$\frac{86}{98}$	$\frac{47\%}{\dots\dots\dots}$	53%		
	b									
Total Correct Scores		119	111	101	137	468				
%		24%	25%	23%	30%	25.4%				

shows the total of scores on each choice, the correct ones underlined. In column(7) we can see the percentage of correct scores to the total number of the sample - 184. Columns (8, 9 and 10) give the percentage of scores attained on the wrong choices arranged from the highest to the lowest. At the bottom of the table appears the total of correct scores for each form (and for the whole sample) as well as the percentage of the achievement of each form and of the whole sample.

(e) Analysis and Interpretation:

The overall achievement on this first lexical test is very low (25.4%), the lowest attained on any other test given so far. This is so in spite of the fact, mentioned earlier, that all the verbs on this section have been taken from the books of the intermediate (not the secondary) stage. This obviously indicates the students' inability to cope even with apparently simple lexical items when the difficulty emanates from Arabic interference, if this proves to be the case as a consequence of our detailed analysis of the results..

Items 1 and 2:

It is rather difficult to analyse and interpret achievement on these two items for the same reasons given above. In item No. 1 only 36% of the students chose the correct verb "do", the rest choosing the wrong "made"; whereas it is the other way round with item No. 2: (83% and 17%). It is a guess - and probably not a very good one - that in item No. 1, influence of the still surviving basic meaning of the Arabic verb "sawwa:" (i.e. to make level or smooth) might have influenced the Kuwaiti students' choice. Kuwaiti girls' hair is normally of the curly type that is normally made smooth by the hairdresser. Or it may be - and this seems even a more far-fetched guess - that the English verb "make" is associated

in the students' minds with physical rather than abstract entities, such as "making tables, chairs, etc." But the latter argument does not seem to hold water when we come to interpret the students' choice of "make" in association with "trouble" in item No. 2. We need many more different examples and more and stronger evidence to establish any acceptable facts here. Probably the only point demonstrated by the achievement on these two items is that some measure of confusion and perplexity is highly probable when these two verbs are handled.

Item 3:

A much higher score on choice (c) (i.e. offer) was anticipated on the basis of Arabic interference. However, colloquial Arabic seems to have played its part in the choice of (b), (i.e. made). The colloquial Arabic equivalents of "made" mentioned earlier above are used in such context side by side with the more formal "qaddama" (= to offer). That may explain the almost equal distribution of the answers to this item.

Item 4:

A very high proportion of the students (93%) have chosen the correct verb "are" in the context "you .... right", instead of "have" anticipated on the basis of Arabic interference. This is most probably due to the fact that the expression is of a very high frequency of occurrence in classroom situations - which helps its quick assimilation.

Item 5:

The 48% of the students who chose the wrong options "a" and "c" (i.e. made and did) are almost divided equally between the two. As said above the verbs "do" and "make" are usually mixed up (and their Arabic equivalents used almost as total synonyms). This explains how Arabic interference (most probably "colloquial" in this case) is

reflected in the distribution of wrong answers. But even the most formal Arabic verb "qa:ma bi" (= do, make) would not have made any difference here.

Item 6:

Arabic interference, already expected, is quite evident here from the fact that 60% of the students have chosen the wrong verb "rode" instead of "got on".

Item 7:

The answers to this item are interesting in many ways. In the first instance, these answers almost contradict our expectations. Only a small minority (12%) did actually select the expected wrong answer "threw" to collocate with "lecture". About half the students (48%) gave the right answer in spite of the fact that the element of chance in a four multiple-choice item is quite low (less than 25%). Furthermore, the next highest choice (23%) went to option "c" (i.e. said) although its Arabic equivalent "qa:la" never collocates with the Arabic equivalent of "lecture".

Here again it is quite difficult to interpret the significance of the answers to this item. Most probably, "threw" has not been chosen by many students because of its association with other lexical items that refer to "physical and concrete" objects, such as: ball, stones, etc. The selection of "said" may be ascribed to its common association with "speech", whereas the choice of "made" may have been influenced by the colloquial Arabic verbs "'imil" or "sawwa:" (= do, make) which are acceptable in this context. It must be confessed, however, that nothing very definite can be said here.

Item 8:

Again an unexpected result. Though a small minority (23%) have actually chosen the correct option "say", the next highest score (43%) went to "c" (i.e. read) instead of the expected "b" (i.e. do)

which only 34% actually chose. This is not surprising, however, and the result can be interpreted on the basis that some of the students opted for the "reading" while others chose the "physical" aspect of a Muslim prayer which, as said earlier, consists of both simultaneously.

Item 9:

Although a considerable number of the students (55%) chose the correct verb "turn on" (which is at least one sign of good teaching), the rest were, as expected, divided almost equally between the two other options (23% and 22%).

Item 10:

More than half the students (53%) chose, as anticipated, the wrong answer "saw" under the influence of Arabic.

(f) Conclusion

It is believed that results of the test have proved beyond doubt that Arabic interference plays an important role in this area. They have also shown to a certain extent, however, the impact of English teaching which acts as a counterbalance to the total invasion of the influence of Arabic. But we think that the results have also demonstrated in several cases the danger of making hasty inferences on the sole basis of theoretical contrastive analysis as many often do. There are several other factors besides interference from the mother tongue that co-operate (or work independently) to create the same or different kinds of mistakes in lexical items. These are to be taken into consideration in any comprehensive study of the sort we are conducting. Most important, we think, is that before one states his point of view as a fact, he has to put it to an actual test, as we have been doing throughout this investigation. Only after many kinds of tests have actually been given and their results analysed can one state with some certainty that the cause of a certain type of mistake is one factor or another.

## 2. The Second Group of Verbs

### (a) Introductory Note:

For this section of our investigation of vocabulary we have chosen the four verbs: BEAR, CARRY, HOLD and CATCH. These verbs have been chosen for several considerations:

First: They have a very high frequency of occurrence, all found by frequency counts to fall among the most common 2000 words of English,<sup>1</sup> and the four counted by Palmer among the 1000 words that are most common and most important for the foreign learner.<sup>2</sup>

Second: The verbs BEAR and CARRY seem to have had (and still have in certain contexts) the same basic meaning. The verb HOLD seems also to share some of the semantic components of the two verbs on the one hand, and some of those of CATCH on the other.

Third: Each of the four verbs has a wide range of collocations, and each enters with other lexical items into many sorts of phrases and idiomatic expressions.

Fourth: Two very common Arabic verbs seem to cover most of the semantic areas of the four English verbs.

### (b) Semantic Analysis of the Four Verbs:

We would like to clarify a few points before we set out on any sort of semantic analysis of the four verbs under consideration.

First: It is not our aspiration, nor does it serve our educational purposes, to carry out a proper componential analysis, in modern terms, of the said verbs. Neither space nor time would allow us, even if it were our intention to do so.

Second: In order to be able to cope with the very wide range of meanings

<sup>1</sup> West, op.cit., pp. 234, 39, 71 and 72.

<sup>2</sup> H. I. Palmer, A Grammar of English Words, (London; Longmans, 1969), pp. 80, 17 and 29.

of each of the four verbs, we will dispense for the present with the combinations of the "phrasal verb" and "idiomatic" types into which they enter. Nor will we consider the emotive (or affective) meaning or meanings that each may have in certain contexts.

Third: Although we will try to analyse all the meanings that each verb may have, when we come to contrast them with Arabic, we will limit ourselves only to the most common uses, those that Kuwaiti students of the secondary stage are most probably familiar with, or are at least expected to be. For this purpose we will depend mainly on the following reference works:

- a. West: General Service List of English Words.
- b. Palmer: A Grammar of English Words.
- c. West: A New Method English Dictionary.
- d. Roget's Thesaurus.

Thus our semantic study of these verbs will be twofold:

First: We intend to undertake a rough componential analysis of each, basing our work on the hierarchical system of meanings employed in Roget's Thesaurus in spite of our full awareness of its shortcomings. (At least it is the only thing of its kind in English that embraces the whole vocabulary of English.)

Our purpose from such not very technical study is not only to demonstrate how complex even a very limited field of the lexis may be, but also to denote how misunderstanding and misuse are apt to occur if these verbs are taken at their face value and one is used as a synonym of the other in all contexts. In other words, our objective is to show by means of a very limited field that "vocabularies of natural languages tend to have many gaps, asymmetries and indeterminacies in them",<sup>1</sup> and how this in itself is a source of confusion

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1 Lyons, Introduction, p. 456.

to the native speaker himself, let alone the foreign learner of a language.

Next: A few of the most common meanings of each of the four verbs will be shown in verbal contexts, and contrasted with Arabic. This is intended to bring out the other source of interference, namely, Arabic interference. Thus, as said before, this part of our study aims at combining the two main sources of difficulty which the Arab student usually faces.

#### BEAR, CARRY, HOLD and CATCH

Roget's Thesaurus classifies English vocabulary (according to the traditional theory of the universality of meaning) into six major areas which are called CLASSES. These are:

- I. Abstract Relations
- II. Space
- III. Matter
- IV. Intellect, sub-classified into two DIVISIONS:
  - I. Formation of Ideas, and
  - II. Communication of Ideas.
- V. Volition, sub-classified into two DIVISIONS:
  - I. Individual Volition, and
  - II. Interpersonal Volition.
- VI. Affections.

Each CLASS (the highest and most general of the hierarchical ranks) or DIVISION is divided into SECTIONS, e.g. under "space" are included "space in general, dimensions, form and motion". Then each of these sections is sub-divided again into HEADS. Under each of these heads, we find all the lexical items that are either loosely or strongly related in meaning (sometimes almost complete synonyms).

Examining the four verbs according to Roget's system we arrive at the information shown in Table XIX below, each section of the



TABLE XIX (a)

The Verb: Bear

Ser. No.	As in Roget's Thesaurus					
	Specific Meaning	No. of heading				
			Class	Division	Section	Head
1	Reproduce itself	164 vb	I Abstract Relations	-	VIII Causation	<u>Production</u> <sup>1</sup>
2	Be fruitful	171 vb	" "	-	"	Productiveness
3	Support	218 vb	II Space	-	II Dimensions	<u>Support</u> <sup>2</sup>
4	Carry	273 vb	"	-	IV Motion	<u>Carrier</u>
5	Orientate	281 vb	"	-	"	Direction
	None	-	III Matter	-	-	-
	None	-	IV Intellect	-	-	-
6	Speculate	791 vb	V Volition	II Interpersonal volition	IV Possessive Relations	Barter
7	Cheapen	812 vb	"			Cheapness
8	Feel	818 vb	VI Affections	-	I Affections Generally	<u>Feeling</u>
9.	Be patient	823 vb	"	-	"	Inexcitability
10.	Suffer	825 vb	"	-	II Personal Affections	Suffering

1 One line under the word indicates similarity with another under the four other verbs.

2 Two lines under the word indicate similarity with two others under the four other verbs.

TABLE XIX (b)

The Verb: Carry

Ser. No.	As in Roget's Thesaurus					
	Specific Meaning	No. of heading	Classification of Meaning			
			Class	Division	Section	Head
1	Reproduce itself	164 vb	I Abstract Relations	-	VIII Causation	<u>Production</u>
2	Tend	179 vb	" "	-	"	<u>Tendency</u>
3	Be distant	199 vb	II Space	-	II Dimensions	Distance
4	Support	218 vb	"	-	"	<u>Support</u>
5	Wear	228 vb	"	-	"	Dressing
6	Carry	273 vb	"	-	"	<u>Carrier</u>
	None	-	III & IV Matter/Intellect	-	-	-
7	Overmaster	727 vb	V Volition	I Individual Volition	V Results of action	Success
	None	-	VI Affections	-	-	-

TABLE XIX (c)

The Verb: Hold

Ser. No.	As in Roget's Thesaurus					
	Specific Meaning	No. of heading	Classification of Meaning			
			Class	Division	Section	Head
1	Be	1 vb	I Abstract Relations		I Existence	Existence
2	Cohere	48 vb	" "		III Quantity	Coherence
3	Contain	56 vb	" "		"	Composition
4	Comprise	78 vb	" "		IV Order	Inclusion
5	Stay	144 vb	" "		VII Change	Permanence
6	Cease	145 vb	" "		"	<u>Cessation</u>
7	Go on	146 vb	" "		"	Continuance in action
8	Be stable	153 vb	" "		"	Stability
9	Support	218 vb	II Space	-	II Dimensions	<u>Support</u>
	None	-	III Matter	-	-	-
10	Opine	485 vb	IV Intellect	I Formation of Ideas	V Results of Reasoning	Belief
11	Be true	494 vb	"	" " "	" "	Truth
12	Affirm	532 vb	"	II Communication of Ideas	II Modes of Communication	Affirmation
13	Store	632 vb	V Volition	I Individual Volition	II Prospective Volition	Store
14	Preserve	666 vb	"	" "	" "	Preservation
15	Restrain	747 vb	"	II Interpersonal Volition	I General	<u>Restraint</u>
16	Impress	821 vb	VI Affections	-	II Personal Aff.	Excitation

TABLE XIX (d)

The Verb: Catch

Ser. No.	As in Roget's Thesaurus					
	Specific Meaning	No. of heading	Classification of Meaning			
			Class	Division	Section	Head
1	Copy	20 vb	I Abstract Relations	-	II Relation	Imitation
2	Bring	74 vb	" "	-	IV Order	Assemblage
3	Halt	145 vb	" "	-	VII Change	<u>Cessation</u>
	None		II Space	-	-	-
4	Rub	335 vb	III Matter	-	II Inorganic	Levity
5	Hear	415 vb	"	-	III Organic	Hearing
6	Know	490 vb	IV Intellect	I Formation of Ideas	V Results of Reasoning	Knowledge
7	Surprise	508 vb	"	" " "	VI Extention of Thought	Inexpectation
8	Understand	516 vb	"	II Communication of Ideas	I Nature of Ideas Communicated	Intelligibility
9	Befool	542 vb	"	" " "	II Modes of Communication	Deception
10	Ensnare	542 vb	"	" " "	" " "	"
11	Represent	551 vb	"	" " "	III Means of Communicating Ideas	Representation

TABLE XIX (d) (contd.)

Ser. No.	As in Roget's Thesaurus					
	Specific Meaning	No. of heading	Classification of Meaning			
			Class	Division	Section	Head
12	Be induced	612 vb	Y Volition	I Individual Volition	I Volition in general	Motive
13	Hunt	619 vb	"	" "	II Prospective Volition	Pursuit
14	Be ill	651 vb	"	" "	" "	Disease
15	Arrest	747 vb	"	II Interpersonal Volition	I General	<u>Restraint</u>
16	Acquire	771 vb	"	" "	IV Possessive Relations	Acquisition
17	Take	786 vb	"	" "	" "	Taking
18	Feel	818 vb	VI Affections	-	I Affections generally	<u>Feeling</u>

table dealing with one of the four verbs under consideration. In the second-column of the table the specific meaning of the word is given; in the next, the reference to the HEAD number in Roget's Thesaurus, followed by the classification and sub-classification of each meaning from CLASS, to DIVISION (if any) to SECTION to HEAD.

For our study we will not attempt to go further down the hierarchy, but will take the meaning under HEAD to be the ultimate component, (or "prime"), although it is realized that in fact it is far more complicated than that. (See, for example, Bendix's componential analysis of some common English verbs.)<sup>1</sup>

According to this elementary study we notice that at the highest rank of classification (i.e. the CLASS), the four verbs occur in CLASSES I (i.e. Abstract Relations) and V (i.e. Volition); that, whereas the three verbs BEAR, CARRY and HOLD (but not CATCH) occur in CLASS III (i.e. Space), BEAR, HOLD and CATCH (but not CARRY) occur under CLASS VI (i.e. Affections); that HOLD and CATCH ALONE share CLASS IV (i.e. Intellect), and that CATCH alone occurs in CLASS III (i.e. Matter). A summary of this information is illustrated by Figure 3 below. The table also shows where some of the meanings of the four verbs coincide in the lower ranks of the hierarchy: SECTION and HEAD. This is organized in a clearer form in the comparative Table XX below.

This table has been organized to show: first, the information illustrated by Figure 3 and second, under which CLASS, DIVISION, SECTION or HEAD the meanings of the different verbs co-occur.

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1 E.H.. Bendix, Componential Analysis of General Vocabulary: The Semantic Structure of a Set of Verbs in English, Hindi and Japanese, Part 2 of IJAL, 32 (Bloomington: Indiana University) and (The Hague: Mouton, 1966).

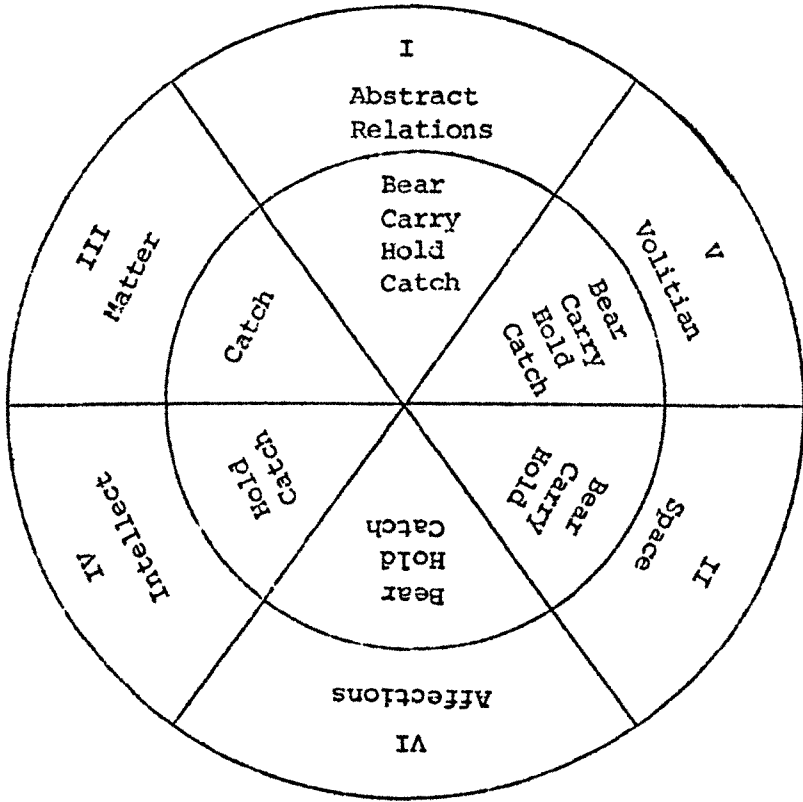


Figure 3

TABLE XX

Comparative Table:

Meanings of the Four Verbs

Class	Division	Section	Head	The Four Verbs			
				Bear	Carry	Hold	Catch
I Abstract Relations	.....	.....	.....	x	x	x	x
			I Causation	x	x	-	-
			1 Production	x	x	-	-
			2 Productive-ness	x	-	-	-
			3 Tendency	-	x	-	-
			II Change .....	-	-	x	x
			4 Cessation	-	-	x	x
			5 Permanence	-	-	x	-
			6 Continuance in action	-	-	x	-
			7 Stability	-	-	x	-
			III Order	-	-	x	x
			8 Assemblage	-	-	-	x
			9 Inclusion	-	-	x	-
			IV Relation .....	-	-	-	x
			10 Imitation	-	-	-	x
			V Existence .....	-	-	x	-
			11 Existence	-	-	x	-
			VI Quantity .....	-	-	x	-
			12 Coherence	-	-	x	-
			13 Composition	-	-	x	-



TABLE XX (contd.)

Comparative Table:

Meanings of the Four Verbs

Class	Division	Section	Head	The Four Verbs			
				Bear	Carry	Hold	Catch
V.Volition	.....	.....	.....	x	x	x	x
	I Indivi- dual volition	.....	.....	-	x	x	x
		I Pros- pective volition	.....	-	-	x	x
			1 Store	-	-	x	-
			2 Preservation	-	-	x	-
			3 Motive	-	-	-	x
			4 Pursuit	-	-	-	x
			5 Disease	-	-	-	x
		II Results of Action	.....	-	x	-	-
			6 Success	-	x	-	-
	II Inter- personal volition	.....	.....	x	-	x	x
		III Gene- ral Int. volition	.....	-	-	x	x
			7 Restraint	-	-	x	x
		IV Posses- sive Rel- ations		x	-	-	x
			8 Acquisition	-	-	-	x
			9 Taking	-	-	-	x
			10 Barter	x	-	-	-
			11 Cheapness	x	-	-	-

TABLE XX (contd.)

Comparative Table:

Meanings of the Four Verbs

Class	Division	Section	Head	The Four Verbs			
				Bear	Carry	Hold	Catch
II.Space	.....	.....	.....	<u>x</u>	<u>x</u>	<u>x</u>	-
		I Dimen- sions	.....	<u>x</u>	<u>x</u>	<u>x</u>	-
			1 <u>Support</u>	<u>x</u>	<u>x</u>	<u>x</u>	-
			2 Distance	-	x	-	-
			3 Dressing	-	x	-	-
		II Motion	.....	<u>x</u>	<u>x</u>	-	-
			4 Carrier	<u>x</u>	<u>x</u>	-	-
			5 Direction	x	-	-	-
IV. Intel- lect	.....	.....	.....	-	-	<u>x</u>	<u>x</u>
	I Formation of Ideas	.....	.....	-	-	<u>x</u>	<u>x</u>
		I Results of Reaso- ning	.....	-	-	<u>x</u>	<u>x</u>
			1 Belief	-	-	x	-
			2 Truth	-	-	x	-
			3 Knowledge	-	-	-	x
			4 Inexpecta- tion	-	-	-	x

TABLE XX (contd.)

Comparative Table:

Meanings of the Four Verbs

Class	Division	Section	Head	The Four Verbs			
				Bear	Carry	Hold	Catch
	II Commun- ication of Ideas	.....	.....	-	-	<u>x</u>	<u>x</u>
		II Modes of commu- nication	.....	-	-	<u>x</u>	<u>x</u>
			5 Affirmation	-	-	x	-
			6 Deception	-	-	-	x
		III Nature of Ideas Communi- cated	.....	-	-	-	x
			7 Intelligibi- lity	-	-	-	x
		IV Means of commu- nicating Ideas	.....	-	-	-	x
			8 Representa- tion	-	-	-	x
III. Matter	.....	.....	.....	-	-	-	x
		I Inorga- nic matter	.....	-	-	-	x
			1 Levity	-	-	-	x
		II Organic matter	.....	-	-	-	x
			2 Hearing	-	-	-	x

It shows, for instance, that whereas ALL the four verbs can have the very general meaning of "Abstract Relations", they do not keep company all the way down to the more specific ranks. BEAR and CARRY, for instance, share the meaning "causation" (classified as SECTION in the hierarchy). But when we sub-classify this section into HEADS the two verbs stay together only under the meaning "production", but take different ways when they come to the two other meanings of "productiveness" and "tendency". According to our classification, (or more precisely, our re-organization of Roget's classification) we can say very roughly that ONLY when two or more verbs occur together under the meaning-rank HEAD (not under any higher rank), there is some probability that these verbs are synonymous as far as that specific meaning is concerned.

Let us now see if this assumption works.

a. CARRY and BEAR (according to the above classification), share the meaning PRODUCTION under the lowest rank: HEAD. The latter exhibits this meaning in such sentences as: "This woman bears no children; this tree bears no fruit". But CARRY does not seem to have this meaning nowadays. (Dictionaries up to the Concise Oxford Dictionary do not count it among the meanings of this verb.) Perhaps the nearest thing to it, however, is that which the verb CARRY has when it is used in reference to a pregnant woman who is said to be CARRYING A CHILD.

b. Again, HOLD and CATCH are shown to share the (HEAD-rank) meaning "cessation". This can be illustrated by the sentences: "Catch the thief! Hold it!"

But even here, if we apply the criterion of substitution to find out whether the two verbs are synonymous in either context, we discover that they are not. On the one hand, each of the verbs seems to collocate

with different lexical items; on the other hand, "cessation" seems to be only part of the meaning of each verb in these contexts. This is also a clear evidence that "cessation" is not a "prime" semantic component.

c. The verbs HOLD and CATCH are shown in the Table to share the meaning "restraint" (under the HEAD-rank). This can be exemplified by the same sentences given above. But again we do not seem to have complete synonymy.

d. The nearest thing to synonymy appears to be in the meaning "support" which the three verbs BEAR, CARRY and HOLD share. But even here, whereas the criterion of substitution may work with the first two verbs in such context as:

"They <sup>bore</sup>  
carried gifts to the altar"

(though BORE seems more appropriate here), the verb HOLD cannot fit in here, although we can have a sentence such as:

"Hold the baby in your arms for a minute!"

where the semantic component "support" is obviously present.

This very brief and simple study might have shown, in addition to what it was intended to show, the futility of applying the sole approach of "componential analysis" to the study of the "synonymy" relation. It has also, it is hoped, made clear how dangerous is the method adopted by many dictionaries, text-books and teachers of explaining or defining the meaning of a word in terms of synonyms, without immediately indicating and emphasizing the different contexts in which each word is normally and naturally used, and the different lexical items with which it commonly collocates. The study also stresses the importance of applying a method to the study of meaning that makes use of both the componential analysis and the structural (i.e. contextual) approach.

Our next step will be to conduct a detailed contrastive analysis in limited contexts, for the reasons given above.

(c) Contrastive Study of the Four Verbs

As stated earlier, only some of the most common meanings of each of the four verbs are chosen for this section of our investigation. Since each of the first three reference books we depend on subdivides the different meanings in a different way, we have made a co-ordinated compromise and come up with the classification to be seen on the next few pages (Table XXI). A few examples are given under each sub-heading to illustrate further the minute differences in meaning in various contexts. Opposite each example is given the Arabic verb which is commonly used to convey the particular meaning of the English verb in each specific context.

Analysis of the verb BEAR shows that the Arabic verb "Hamala" together with its derived forms "iHtamala" and "taHammala" cover the whole range of the meaning of the English verb, as illustrated by the examples.

The same Arabic verb (though, in this case, other verbs are possible) is also most commonly used to cover the semantic field of CARRY in the instances given.

Analysis of the verbs HOLD and CATCH shows that the Arabic verb "masaka" and two of its derived forms: "amsaka" and "tamassaka" cover most of the semantic field of CATCH and about half that of HOLD, the other half rendered by means of "Hamala" or its derived forms (already associated with BEAR and CARRY). The only semantic area where neither of the Arabic verbs is acceptable is the last section of the verb CATCH (i.e. the meaning: "receive the effect of") which has to be rendered by other verbs.

This illustrates quite clearly that the confusion of BEAR and CARRY is highly probable, the confusion of BEAR, CARRY and HOLD is also

TABLE XXICONTRASTIVE ANALYSIS OF THE VERBSBEAR, CARRY, HOLD, CATCH1. BearI. (a) = Carry weight, supportArabic

1. They bore the coffin to the church

Hamala

2. The ice is too thin to bear your  
weight.

Hamala/iHtamala

3. Two thin pillars bore the weight of  
the house.

Hamala/iHtamala

(b) = Carry about with one4. In some countries children bear the  
names of their mothers.

Hamala

5. He bore the marks of torture on his  
body.

Hamala

II. (a) = Suffer, endure, tolerate (carry inter-  
nally)

6. He bore a strong grudge against me

Hamala

7. He bore the pain bravely

taHammala/iHtamala

8. He can bear any responsibility.

taHammala

9. He bore all the expenses of the tour.

taHammala

(b) = (with "cannot" = not be able to tolerate,  
hate)

10. I cannot bear that man.

taHammala/iHtamala

11. Some people cannot bear travelling by  
sea.

taHammala/iHtamala

III. = Produce

12. This woman bears no children.

Hamala

13. This tree bears no fruit.

Hamala

IV. = Admit of

14. This word bears several meanings.

Hamala/iHtamala

TABLE XXI (contd.)2. CarryArabic

I. (a) = Support the weight of (and move it from one place to another).

1. He was carrying a box on his head (in his hand, etc.)

Hamala

2. The cart carried all the luggage

Hamala

3. The wounded men were carried away.

Hamala/ other verbs.

4. The police carried him off to prison.

Hamala/other verbs

(b) = (Metaphorically)

5. He carried the mark on his face all his life

Hamala

6. The pipe carries water to the house.

Hamala/other verbs

7. Huge pillars carry the arch

Hamala

8. He carries very heavy responsibilities

Hamala

9. The defendant carried the case to a higher court.

- /other verbs

10. The boy carried a message to his father.

Hamala

11. The man carried himself proudly.

- /other verbs

12. The man was carried away by enthusiasm

- /other verbs

II. = Win

13. Some unknown man carried off the prize

- /other verbs

14. Our attack carried the fort.

- /other verbs

15. He carried everything before him.

- /other verbs

16. He carried his opinion.

Hamala 'ala:/ other verbs

17. The motion was carried by a small majority

- / other verbs



TABLE XXI (contd.)3. HoldArabicI. = Grasp (and keep in a certain position)

- |   |                               |
|---|-------------------------------|
| 1. Hold him (it) tight, or else he (it) will (fall, run away, etc.) | masaka/istamsaka              |
| 2. Hold my hand!  | masaka                        |
| 3. Hold the baby (in your arms) a minute, please!                   | masaka/ <u>Hamala</u>         |
| 4. He was holding a book in his hand.                               | masaka/ <u>Hamala</u>         |
| 5. She held the pen in her teeth.                                   | masaka/ <u>Hamala</u> /others |
| 6. Please hold this wheel a moment so that it doesn't turn!         | masaka                        |
| 7. He was holding on to a branch.                                   | tamassaka                     |
| 8. She was holding her hands in front of her face.                  | - /other verbs                |
| 9. This wall is not strong enough to hold pictures.                 | - /taHamala/<br>others        |
| 10. Hold your breath a minute!                                      | amsaka/others                 |
| 11. Hold your tongue!   | amsaka                        |

II. = Retain, possess, contain (sometimes with effort)

- |  |                           |
|--|---------------------------|
| 12. He holds a large piece of land.                  | - /other verbs            |
| 13. He holds an important office.                    | - /other verbs            |
| 14. The soldiers held the fort for a very long time. | - /other verbs            |
| 15. How can I hold the students' attention?          | - /other verbs            |
| 16. He held a different opinion.                     | - /Hamala/<br>other verbs |
| 17. The room could hold fifty people.                | - /other verbs            |

TABLE XXI (contd.)3. Hold (contd.)ArabicIII. = Organize, gather

18. The committee held an important meeting

- /other verbs

IV. = Move (hand) in a certain direction

19. Hold your hand up!

- /other verbs

20. Hold your hand out!

- /other verbs

TABLE XXI (contd.)4. CatchArabic

I. = <u>Seize something (that is moving) and hold it</u>	
1. Catch the ball!	masaka/ amsaka /other verbs
2. The cat caught a mouse	masaka/ amsaka /other verbs
3. He catches wild animals alive	masaka/ amsaka /other verbs
4. I caught him by the arm.	amsaka
II. = <u>Overtake</u>	
5. You will catch him if you hurry.	- /other verbs
6. You can catch the next train if you miss this one.	- /other verbs
III. = <u>Discover, understand</u>	
7. They caught him forging the papers.	masaka/ amsaka /other verbs
8. I don't catch what you say.	- /other verbs
IV. = <u>Receive the effect of some cause</u>	
9. You will catch cold if you go out without a coat	- /other verbs
10. As the wood is wet, it won't catch fire.	- /other verbs

very probable, and that HOLD and CATCH may also be mixed up in several areas - all under the influence of Arabic.

To demonstrate this in more practical terms, let us now turn to the special test and analyse its items in some more detail.

#### Vocabulary Test No. 4

##### (a) Construction

This test (which can be seen in Appendix XXI) is made up of twenty items. In each item, one of the four verbs BEAR, CARRY, HOLD and CATCH is to be inserted as the best in that particular verbal context.

##### (b) Administration

The same that has been said above about Test No. 3 applies here too, as far as administration of the test is concerned.

##### (c) Analysis of the Test Items

On the basis of the semantic analysis carried out above, the test items can be grouped together according to the kinds of mistakes the students are anticipated to make. These groups are:

Group 1: These are the items where Arabic interference is expected to cause confusion between two or more of the verbs under consideration.

(i) Confusion between the verbs BEAR and CARRY is anticipated in the six items:

2, 3, 5, 10, 11 and 15.

(ii) Confusion between the verbs HOLD and CATCH is anticipated to occur in the two items:

4 and 6.

(iii) Confusion between the verbs BEAR, CARRY and HOLD is expected in the two items:

13 and 17.

Group 2:

- (i) These are the items where the Arabic equivalent is different from "Hamila" or "masaka" which have been theoretically thought to cause the interference. These items are:

9, 14, 16, 18, 19 and 20.

- (ii) The following two items may be annexed to this group, namely:

1 and 8.

We cannot predict the type of mistake apt to take place in these items. The only thing that can be predicted is that, if there is confusion, it may probably spread out over the four verbs.

Group 3: Few mistakes, if any, are expected in the two items:

7 and 12.

These two senses of the verb CATCH have been dealt with in great detail and in various lessons from the 'first year of the students' English course.

(d) Classification of Results

Appendix XXII gives all the results of the test. It is organized according to the different forms taking the test. Under each form the scores on each choice in every item are listed (the correct ones underlined). In the next column the scores are totalled. Next is given the percentage of the correct scores, followed by that of the wrong choices arranged from the highest to the lowest.

At the bottom of the last page can be seen the totals and percentages of the correct scores attained by each form, followed by the total number of correct scores (and the percentage) on the whole test attained by the whole student-sample.

We can see that the overall achievements of the first three (2nd and 3rd form) groups are very similar and very low (33%, 35% and

35% respectively) whereas that of the fourth form shows a considerable rise (59%). The overall average of the whole sample on the whole test is about 40%.

In order to be able to carry out a detailed analysis and interpretation of the results, we have thought it more convenient to have the information in summary-form, as seen in Table XXII below. The table is organized in groups of items as done above for the purpose of investigating the various causes of mistakes. The table is in two parts, I and II. Under part I appear again the scores on the correct choices. Under part II are shown the scores on all the wrong choices arranged from highest to lowest.

(e) Analysis and Interpretation

We have seen that the overall achievement attained by the whole sample on the whole test is about 40%. It is a low average, though not so low as on the previous test which was based solely on the assumption of Arabic interference. This average could, of course, have been about 5% lower but for the comparatively high achievement of the fourth form group.

The first thing in Table XXII that catches the eye is the difference between the achievement attained on the various item-groups. If we average the percentages on each group we get the following data:

Group 1: (a) ... ..	41%
(b) ... ..	20.5%
(c) ... ..	<u>27%</u>
average ... ..	<u>34%</u>
Group 2: (a) ... ..	50%
(b) ... ..	<u>33.5%</u>
average ... ..	<u>45.6%</u>
Group 3:	54.5%

TABLE XXII

## Voc. Test 4

## Summary of Results

Item Group	Item No.	Part I		Part II					
		Right Scores		Wrong Scores					
		choice	%	choice	%	choice	%	choice	%
1(a)	2	bear	37	carry	38	hold	13	catch	12
	3	carry	54	hold	32	bear	8	catch	6
	5	bear	22	carry	53	hold	21	catch	4
	10	bear	48	carry	25	catch	17	hold	10
	11	carry	33	hold	42	catch	17	bear	8
	15	bear	52	catch	22	hold	15	carry	11
(b)	4	hold	20	catch	60	bear	12	carry	8
	6	hold	21	catch	44	bear	27	carry	8
(c)	13	hold	44	carry	34	bear	11	catch	11
	17	hold	10	carry	61	bear	21	catch	8
2(a)	9	hold	61	bear	24	carry	10	catch	5
	14	catch	63	bear	21	carry	13	hold	3
	16	catch	58	hold	26	bear	8	carry	8
	18	catch	13	carry	40	bear	34	hold	13
	19	catch	57	bear	28	carry	12	hold	3
	20	hold	44	catch	27	bear	17	carry	12
(b)	1	hold	35	bear	26	carry	26	catch	13
	8	carry	32	bear	42	hold	20	catch	6
3	7	catch	59	hold	24	carry	12	bear	5
	12	catch	50	bear	22	hold	18	carry	10

Thesedata begin to acquire significance when we remember that the highest average of 54.5% (though not very high in itself) goes to group 3 which was described above as consisting of items where little or no confusion is expected. The next highest average of 45.6% goes to the whole of group 2 which consists of items where no Arabic interference could be foreseen, only the nature of English Language being the sole source of difficulty. The lowest score of 34%, however, was attained on the whole of group 1 where Arabic interference (supposedly combined with the nature of the language) causes the interference.

There are, however, differences in the achievement attained on each part of each group. Part (a) of group 1 has an average of 41%, higher than the two other parts. This is the area where the confusion between the two verbs BEAR and CARRY was expected and which seems slightly less difficult than the other two parts. Part (c), where it was thought the distinction between the three verbs BEAR, CARRY and HOLD would be difficult, has proved to be less difficult (27%) than part (b) (20.5%) where confusion between the two verbs HOLD and CATCH was anticipated. In fact, part (b), judged by the results of the test, seems to create more difficulty than the other two parts. We think this is a reasonable conclusion to draw, because, as we have seen from the contrastive analysis carried out earlier, the Arabic equivalent to both HOLD and CATCH (i.e. masaka) covers only part of the semantic field of each, leaving room for factors, other than Arabic influence, to play the distracting role.

Further analysis of the achievement attained on group 2 shows that an average of 50% was attained on part (a) where Arabic interference plays a very secondary role, whereas an average of 33.5% was attained on the two items in part (b) which contained phrasal verbs.



In the latter case there is an added difficulty emanating from the very complex nature of such combinations in English.

No further comment besides the one made above need be made about the highest score (54.5%) attained on the items of group 3.

The next step in our analysis will be the study of the individual items with the view of finding out how each item (and group) measured up to our expectations laid out above. Again we will carry our investigation on the basis of the groups discussed earlier.

Group 1. (a) In only three out of the six items of which this sub-

group consists, results have measured up to our expectations.

In items 2, 5 and 10, the confusion has been between the verbs BEAR and CARRY, as predicted by virtue of contrastive analysis.

Though not predicted, the confusion of CARRY and HOLD in item 3 is explainable on the same grounds. In fact the two English verbs in such sentences:

"The boy is HOLDING a pen in his hand,"and

"The boy is CARRYING a box on his shoulders,"

are rendered in Arabic by one and the same verb (i.e. Hamala), and this interference should have been expected.

The use of HOLD instead of CARRY in item 11 seems to denote to an ambiguity in the verbal context created by the sentence:

"The boy was ..... a message from his father,"where the use of HOLD seems to be quite acceptable, and the sentence would in this case mean:

"The boy was holding a message (received from) his father."

Thus, whereas this case may be considered a point of weakness in the construction of the test, it has, nevertheless, provided a further proof of Arabic interference, because both the verbs used in this context are rendered in Arabic by the same verb (Hamala).

The only kind of mistake in this sub-group which does not lend itself easily to the same kind of interpretation is that made on item 15 where 52% of the students selected the correct verb BEAR whereas the next highest score (22%) went to CATCH. This case does not, however, seem wholly inexplicable. It appears that those students who actually knew the expression "cannot bear travelling by (air, sea, etc.)" inserted the right answer, whereas the rest simply guessed. This may explain the reason why the mistakes are spread out widely over the three other choices. This case leads us to adopt a rule in the rest of our analysis. Since in this test the probability rate of guess-work comes up to about 25% (the choices being four all the time), we will neglect any mistake the scores on which have been less than 25%, considering it as insignificant or due to chance. In this manner we will prevent ourselves from making inferences that cannot hold water in the light of further research on the subject.

(b) In this sub-group, the correct scores on items 4 and 6 where the verb HOLD had to be used, have been very low (20% and 21% respectively) whereas a strong evidence of Arabic interference comes from the highest scores that went, as expected, to the verb CATCH (60% and 44% respectively).

(c) In items 13 and 17 the confusion has taken place between the three verbs HOLD, CARRY and BEAR, and in the same order. However, CARRY seems to have had a stronger appeal to the students than BEAR in both cases (34% vs. 11% and 61% vs. 21% respectively). This may be reasonable in the case of item 13 where the Arabic verb "Hamala" can be used in the equivalent Arabic context. But the exceptionally high score of 62% on the wrong choice CARRY in item 17 defies explanation. The Arabic equivalent in the context of item 17, namely:

"Will this box ..... all your things?"

is neither "Hamala" nor "masaka" (the two verbs taken to cause Arabic interference in this group), nor any of their derived forms. The Arabic verb would be "wasa'a" or the derived form "ittasa'a". The reason may, however, be a misunderstanding of the context suggested in the item, in a way we cannot think of.

Group 2: (a) In the six items of this sub-group (Nos, 9, 14, 16, 18, 19, and 20) Arabic interference was not predicted, neither were the types of mistakes to be committed. A close look at the answers on these items will show that, except for item 18, the highest score on any of the wrong choices is either below the 25% limit we set up above, as in items 9 and 14 (24% and 21%), or is barely above it as in items 16, 19 and 20 (26%, 28% and 27% respectively). Thus the cause of mistakes may be just chance or ignorance. We must remember, however, that the correct scores on these items (again except for No. 18) are rather high - compared to the other items of the test - being 61%, 63%, 58%, 57% and 44% respectively. This seems to suggest strongly that where only the nature of the language is the cause of difficulty, the problem would be easier for the students to cope with, whereas it is not so easy when this factor is combined with others (such as Arabic interference in our case) - as is presumably the case with group 1 above. No. 18 poses a special problem. The context suggested is:

"He went out in the bad weather and was ..... in the storm."  
The correct score on this item is the lowest but one in the whole test, whereas the score on the wrong choice CARRY comes up to a sizable 40%. The only explanation that we can think of is that the sentence was taken by many students to mean something like this:

"He went out in ....., and was carried away by the storm," neglecting or overlooking the preposition "in" in the suggested context. The interpretation seems far-fetched, but it is the only one we can think of to explain a situation that seems inexplicable.

(b) The two phrasal verbs HOLD TOGETHER and CARRY OUT in items 1 and 8, owing to their very nature, have added considerable difficulty to the semantic nature of the single verbs. This is quite evident from the average score obtained on the two items (33.5%). This extra difficulty seems to weigh as heavily as that of Arabic interference in the verbs of group 1 where the average achievement (34%) is very near to that attained on these verbs.

Group 3: The two items in this group (7 and 12) proved, as expected, to be among the easiest items, with correct scores of 59% and 50% respectively. The use of HOLD instead of CATCH in item 7 is understandable enough, the choice of BEAR (only 22%, however) instead of CATCH defies explanation and need not in fact be explained at all.

## II. THE STUDENTS' ACTIVE VOCABULARY

In order to round off our investigation of the meaning of lexical items, and just before making our final conclusions, we went through the available specimens of the students' productive writing, looking for all sorts of mistakes made in the field of semantics. Our findings may be summed up as follows:

1. All composition-writing in the secondary schools of Kuwait is still of the guided type. (For composition books prescribed, cf. Appendix II.) In this type of composition exercise, writing is usually

preceded by an intensive oral drill on the structures and the vocabulary that would be used in the composition. But all this does not prevent mistakes being committed.

However, in addition to these specimens we were able to obtain hundreds of free composition subjects especially written by the students at our request and for the purpose of this investigation. It was also possible to get specimens of the compositions written by students in their secondary school public examination, where the only help given takes the form of the main ideas.

2. As expected, of course, the students' active vocabulary falls far short of their passive vocabulary—that which they can recognize when they read, but which is not all handy when they come to a productive activity such as composition writing. In fact from our examination of the specimens we have noticed that the great majority of the lexical items employed fall within the range of the most common 2000 words in English, except where the special topic requires certain specialized vocabulary, as is the case with scientific subjects. But quite often the more adventurous type of students risk the use of words recently learned in their language periods.

3. Most of the errors we picked up from the specimens seem to belong to one or the other of the categories specified in our study above. They are caused either by the semantic structure of the English vocabulary or by Arabic interference. The third category, of course, includes those where the two causes combine, but where it is pretty difficult to isolate each for specific study. In fact it may be said that the first cause is always there, whereas the second appears here and there to add to the difficulty.

The mistakes discovered in the specimens are too numerous to list here. A few examples of each category will serve the purpose.

1st category: learn, know  
 warn, advise  
 happiness, pleasure  
 know, realise  
 finish, be over  
 prepare, serve (dinner, etc.)  
 relatives, relations  
 agree, discuss  
 eager, emphatic (to make friendship)  
 follow, observe (the rules)  
 need, require (effort)  
 hope, expect  
 merciless, harmful (insects), etc.

2nd category: learn, study  
 call, ask  
 expect, wait for  
 enter, join (school)  
 collect, add up  
 get on, ride (a bus, etc.)  
 put on, wear (clothes)  
 bear, produce (children)  
 rot, spoil (food)  
 hunt, shoot (birds)  
 road, way

### III. CONCLUSIONS ON WORD-MEANING

Though there are certainly other factors that contribute to the difficulty of learning a foreign language vocabulary (as far as meaning is concerned), such as cultural and pedagogic factors among others, we

believe our investigation has established that two of the causes lie in:

- (a) the great complexity of the semantic structure of the foreign language itself (in our case: English), and
- (b) interference from Arabic.

It has also, we believe, been established that Arabic interference can be predicted on the basis of contrastive analysis of certain semantic fields in both languages.

We would like to emphasize again that one should not make hasty conclusions or sweeping generalizations from any purely theoretical contrastive analysis (semantic or otherwise). These inferences should be restrained until they are confirmed and validated by field work, as we have been doing throughout.

Another warning should be made as far as Arabic interference is concerned. In the case of Arabic, theoretical contrastive studies usually face a dilemma: which brand of Arabic should be contrasted (with English, for instance)? Should it be Classical, modern written or the colloquial Arabic of a certain country or part thereof? This of course depends mainly on the specific practical purpose of the study. If it is addressed to students of a certain country, the choice of Arabic will depend on the linguistic Arabic competence of the learners of the foreign language and upon their age, social status etc. But even if the research-worker assumes that interference comes from one brand of Arabic, his findings will have to be modified and probably considerably revised in the light of experimental field-work, as we had to do sometimes in this study.

## PART FOUR

ENGLISH AND ARABIC

VERB-TENSE SYSTEMS



## C H A P T E R   T E N

### CATEGORICAL MEANINGS OF VERB-TENSES

#### I.    THE SCOPE OF STUDY

Though many English grammarians confine the term TENSE to the two simple forms of the verb, i.e. the simple present and the simple past, we will use it as an all-inclusive term to cover the simple and the non-simple forms. But if we included ALL forms of the verb, our study would become so large as to be almost unmanageable. Therefore, in order to bring it down to reasonable proportions, we must limit ourselves in several ways, namely:

1.    The modal auxiliary verbs will be excluded except for those that will be required for a brief study of plain or pure "futurity". So will the auxiliary verb do, which means that "negation" and "interrogation" will not be dealt with except where either is essential to a point under consideration.
2.    The passive voice need not be tackled since, as far as the "form" of the verb is concerned, its study has few if any educational implications... *This is wrong. Process descriptive use of stem + ed! as is a very common use of language. milk processed...*
3.    Conditional and other subordinate clauses and the subjunctive mood will not receive full attention. There will be some reference to the form and behaviour of the verbs used in such structures on certain occasions where such reference cannot be avoided.
4.    Reported speech will not be studied; only occasional references may be made to it where necessary.
5.    The non-finite verbs may have to be mentioned - some of them in some detail - for reasons that will become obvious.

Although this is not a purely theoretical study of the verb-tense systems of English and Arabic, and although the treatment of these systems here forms only part of the present investigation, we

will, nevertheless, try to give as thorough an examination as possible of the relevant parts of the systems under consideration prior to the formulation of educational hypotheses based on the contrast between the two languages. But for the purpose of the empirical validation of these hypotheses only the forms and uses of the verb that the students are acquainted with will be included in the special test.

It is suggested that the steps to be followed in this investigation are to be:

- (a) A brief survey of the English and Arabic literature on the verb-tense system.
- (b) A brief theoretical study of the basic grammatical or categorical meaning of each of the various forms of the verb in English and in Arabic.
- (c) A rather detailed study of the numerous functions or uses of each form in English contrasted with the parallel form in Arabic; and of those functions of the Arabic verb forms that are not normally found in English.
- (d) The suggestion of educational implications, and the formulation of assumptions regarding areas of difficulty and confusion.
- (e) The empirical validation of these assumptions by means of a special test.

Finally, a very important point is to be kept in mind when this sort of contrastive analysis is carried out between English and Arabic, because it constitutes a special problem when one starts to deal with the educational implications that follow from such analysis. This point concerns the brand of Arabic that is to be contrasted with English.

It is suggested to try and solve this problem in the following manner. For the sake of establishing the categorical meaning of the Arabic verb-forms, Classical Arabic (C.A.) will be made the basis of our study. Basically this is very similar in sentence-structure, phrase-structure and verb-structure and inflections to Modern Standard Arabic (M.S.A.) to which Arab students are constantly exposed in and out of school. But it is not only C.A. or M.S.A. that influences the process of learning English in Kuwait; there is the local colloquial brand - in our case Kuwaiti Arabic (K.A.) - which may in certain areas have a stronger impact than the other two. Thus K.A. will have to be included in the detailed contrastive analysis, side by side with C.A. and M.S.A. This will put us in a better position to judge the influence of each brand of Arabic on the learning of English in Kuwait.

## II. SURVEY OF PREVIOUS STUDIES

The richness of literature on the English verb-system is in sharp contrast with the paucity of studies of the Arabic verb. The reason is not hard to find. Whereas the verb plays an indispensable and crucial role in the structure and in the meaning conveyed by every English sentence, the Arabic verb plays a much more modest part. In Arabic there are two major types of sentences. Only in one of them does the verb feature as the basic element. The other (called "a nominal sentence") need not have a verb at all.

It is not our intention to go through the tremendous amount of literature written on the English Verb. Only a few major works will be mentioned. (Those who are interested in obtaining a full list of such studies are referred to the comprehensive bibliography compiled by Robert Allen in the course of writing his doctoral thesis, now in print.<sup>1)</sup>)

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1 Robert L. Allen, The Verb System of Present-Day American English, (The Hague: Mouton & Co., 1966).

It is only to be expected that all those books that are considered classics in the history of English Grammar should allow for a detailed study of the English verb-system. Among those who are usually referred to as Traditional Grammarians one should mention Sweet, Harold Palmer, Kruisinga, Poutsma, Jespersen and in present times: Schcurweghs, Schibsbye and Zendvoort.<sup>1</sup> The last of these has written his "Handbook" in the tradition of Kruisinga but allows for certain modern modifications of his views. All these grammarians have used meaning as the basis of their grammatical classifications and analysis.

Unfortunately later grammarians who clung so closely to rigorous formal criteria, namely the Structuralists, as well as the early Transformationalists, almost neglected meaning (including meaning and uses of the verb) altogether. By so doing, they not only contributed little to the study of the verb-tense, but quite often did not even tackle the subject at all. Thus although Fries in his earlier work<sup>2</sup> makes some mention of the use of tenses, he skips the whole topic in his later work.<sup>3</sup> Other structuralists such as Trager and Smith, Whitehall, Nelson Francis, Slodd<sup>4</sup> and scores of others were too occupied with the description of the structure of the language to pay any attention to the meaning and use of the verb-forms. Paul Roberts, adopting the transformational approach to the study of language in his more recent works<sup>5</sup>, does not make any attempt to explain the uses of verb-tenses. Other recent works adopting the same approach realize the importance of meaning in the description of language and try to deal with it in a way different from what has hitherto been attempted. Thus

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1 Books, articles, theses, etc. mentioned in this section are found in the Bibliography. Those that will be dealt with in some detail in the following section will also be mentioned in full in the footnotes.

2 C. Fries, American English Grammar

3 C. Fries, The Structure of English

4 cf. bibliography.

transformationalists have been trying of late to formulate their own theory of meaning<sup>1</sup>, but as far as the verb tense is concerned little of value has so far been contributed.

Other general books that deal partially with the English verb-tense (form, meaning and use) are those intended for teaching English to non-native speakers. A few deserve to be mentioned because they show some deep insight into the English verb-system. Notable among these are Hornby, Close, W. S. Allen, Christophersen & Sandved, and J. M. Ward<sup>2</sup> (the last of which deals solely with the use of Tenses).

More valuable, perhaps, are a number of articles written either on the verb-forms in general or on some specific tense, aspect, mood, etc. notably by Kruisinga, Bodelsen, Satchell, Hatcher, Hornby, Calver, Bolinger, Uldall, Charleston, Jacobson, Close, Crystall, Bach, Halliday, Huddleston, Kiparsky, Lakoff, and Morris<sup>3</sup>. Others have either presented doctoral theses on one aspect of the verb or another such as R. Allen<sup>4</sup> and N. Landmark<sup>5</sup>, or have written whole books on the English verb-system. Among the latter one must mention Bull, Joos, Twaddell, F. R. Palmer and Leech<sup>6</sup>.

Against all this we find that comparatively little has been done on the Arabic verb-tense system. Arab grammarians, who were up to their ears in the study of MEANING, have paid little attention to the function and meaning of the verb, though a great deal to its form. They were more occupied with the question of INFLECTION (Arabic: i'ra:b) in a highly-inflectional language. Nevertheless, their work might have been more useful had they not gone even further and

1 J. Katz & P. Postal, An Integrated Theory of Linguistic Description

2 cf. Bibliography.

3 cf. Bibliography.

4 R. Allen, op.cit.

5 cf. Bibliography.

6 cf. Bibliography and infra.

attempted to investigate the cause of inflection (Arabic: al-'a:mil), which took them away from language to the outside world and into other disciplines such as jurisprudence, philosophy and logic in particular.

The earliest extant Arabic grammar, the "kita:b" of Sibawayh<sup>1</sup>, and, (with a few exceptions), practically all other grammars written since then (especially those by grammarians of the Basra school) simply state that the Arabic verb has three forms or "states" (Ha:la:t, as they are called in Arabic); one referring to the past time, the other to the present or future, and the third is the imperative form referring to the future. Among the much more recent works, only the comprehensive grammar by Abbas Hassan<sup>2</sup> refers with comparatively more detail to the meanings and functions of the Arabic verb-forms - and in the footnotes for that matter. The only work that is, as far as the present writer is aware of, exclusively devoted to the study of the Arabic verb, that by al-Samarra'i<sup>3</sup>, sheds some light on the subject, but deals mainly with FORM, like all the rest. Only a few Arabists, notably Caspari/Wright<sup>4</sup> and others (that will be mentioned later), with their European linguistic background, begin to investigate this topic. In modern times most research by Arabs or Arabists, that the writer of this paper is aware of, is oriented towards: morphology, descriptive structural analysis, the dialects, or contrastive analysis for educational purposes, (like the present study). Examples are: Bulos, Becker, Codora, Cowan, Erickson,

1. cf. Bibliography and *infra*.

2. Abbas Hassan, al-Nahw al-Wafi, (Cairo: Dar al-ma'aref, 1960-66) 4 vols.

3. Ibrahim al-Samarra'i, al-Fi'l: zamanuhu wa abniyatuh, (Baghdad: al-'Ani Press, 1966).

4. William Wright, A Grammar of the Arabic Language, (London: Williams & Norgate, 1859 and 1862, vols 1 & 2); and (Cambridge University Press, 1967, 3rd ed. paperback, 1 vol.)

el-Azabi, Greis, Satterthwait, el-Sayed and Yorkey<sup>1</sup>. A few others deal with some aspects of Arabic syntax, employing several approaches including the transformational one, e.g. Killeen, Bratton, Lewkowitz, Shepardson and Snow.<sup>2</sup> None of these researches deals with the topic under consideration in the rest of this part of the dissertation.

### III THE TENSE SYSTEM IN GENERAL

#### (A) IN ENGLISH

##### 1. Terminology

What we will do in this section is to examine the major works on the English verb system and try to deduce from the various points of view what may be considered the basic categorical (or grammatical) meaning<sup>3</sup> of each of the different verb-forms.

But before this is attempted we need to agree on the terminology that will be used with reference to these forms, since there seems to be little agreement on the terms among the different grammarians. But first let us set up a table of the verb-forms, in order to be able to refer to them with ease and accuracy.

Group 1: (a) He goes, (b) He went, (c) He will go.

Group 2: (a) He is going, (b) He was going, (c) He will be going\*

Group 3: (a) He has gone, (b) He had gone, (c) He will have gone\*

Group 4: (a) He has been going, (b) He had been going, (c) He will have been going\*

1 cf. Bibliography.

2 cf. Bibliography.

3 The categorical (or grammatical) meaning of the VERB is that meaning which it can indicate by virtue of belonging to the form-class VERB (not NOUN, ADJECTIVE, etc.). This is distinct from the lexical meanings of the individual verbs: come, go, etc. treated as individual lexical items. When the verb is in a certain tense, aspect, etc. its categorical meaning is that expressed by the whole category (i.e. tense, aspect, etc.) to which it belongs. (cf. Lyons, Introduction, pp. 435 ff). also supra p. 159.

(Those forms marked with an asterisk are not very commonly used. The passive and the forms with modals are not included in this study, and need not, therefore, bother us.)

The first hurdle to overcome seems to be the term TENSE itself. Here we find that the so-called Traditional grammarians group and discuss all the above forms under the heading "tense" or "tense system", but when they come to the different groups shown above they try to restrict the designation TENSE to group 1 only. "The English verb has only two tenses proper, the present and the preterit", says Jespersen<sup>1</sup>. Group 3 he calls "tense-phrases" and groups 2 and 4 "the expanded forms"<sup>2</sup>. But, as will be shown later, he explains the whole verb-tense system within a seven-point framework of time. Harold Palmer also states that "strictly speaking, English has only two tenses to cover the past - present - future time continuum."<sup>3</sup> But he goes on to call all the forms "tenses" since "there are Past and Present Tenses in each Time Reference, of which there are two in each Aspect, making eight tenses in all."<sup>4</sup> The future is left out by both writers and by most of the later grammarians and dealt with separately. Zandvoort calls groups 1 and 3 "tenses"<sup>5</sup> but uses the term "Progressive" by itself for groups 2 and 4.<sup>6</sup> Most contemporary British and European Grammarians do not hesitate to use "tense" as an all-inclusive term and discuss the grammatical meanings of the various forms, using various other terms to help them do so. Among those who do so, though they sometimes suggest names different from

- 1 Otto Jespersen, Essentials of English Grammar, (London: George Allen & Unwin, 1969), p. 231.
- 2 *ibid*, p. 237.
- 3 Harold Palmer & F. G. Blandford, A Grammar of Spoken English, (Cambridge: W. Heffer & Sons Ltd.: 3rd ed. revised and rewritten by Roger Kingdon, 1969) p. 176.
- 4 *ibid*, p. 176.
- 5 R. W. Zandvoort, A Handbook of English Grammar, (London: Longmans, 5th ed., 1969), p. 58.
- 6 *ibid*, p. 37.



those commonly used for the various forms, are Close<sup>1</sup>, Leech<sup>2</sup>, Scheurweghs<sup>3</sup>, Schibsbye<sup>4</sup>, Allen<sup>5</sup> and Ward<sup>6</sup>. But there are others, such as Christophersen<sup>7</sup>, who either limit the term "tense" to group 1 above and apply the term "form" to the others, or, like F. R. Palmer<sup>8</sup>, deal with the topic under "verb-phrase" headings. Some American writers, such as Twaddell<sup>9</sup>, avoid using the term "tense" altogether, or, like M. Joos<sup>10</sup> and R. Allen<sup>11</sup>, restrict it to the first two items of group 1, and use a variety of other terms to designate the other forms.

It is not necessary to go further into this. One can put forward a strong case for the use of the word TENSE as an all-inclusive term on several grounds including the non-controversial definition of TENSE as "the linguistic expression of time-relations in so far as these are indicated in verb forms"<sup>12</sup> and the fact that there is an element of time, though not always emphasized, in every form of the verb system under consideration. We will, therefore, adopt this

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- 1 R. A. Close, English as A Foreign Language, (London: G. Allen & Unwin, 1971) pp. 76-109.
  - 2 G. N. Leech, Towards a Semantic Description of English (London: Longmans, 1969), pp. 134-158.
  - 3 G. Scheurweghs, Present-Day English Syntax, (London: Longmans, 1969), pp. 318-336.
  - 4 K. Schibsbye, A Modern English Grammar, (London, O.U.P., 1965), pp. 318-336.
  - 5 W. Stannard Allen, Living English Structure, (London: Longmans, 1969), pp. 70-152.
  - 6 J. Millington Ward, The Use of Tenses in English, (London: Longmans, 1971).
  - 7 P. Christophersen & A. O. Sandved, An Advanced English Grammar, (London: Macmillan, 1970) pp. 43-51 & 207-220.
  - 8 F. R. Palmer, A Linguistic Study of the English Verb, (London: Longmans, 1965), pp. 55-139.
  - 9 W. F. Twaddell, The English Verb Auxiliaries, (Providence: Brown University Press, 1965), pp. 2-12.
  - 10 Martin Joos, The English Verb: Form and Meaning, (Madison: The University of Wisconsin Press, 1968), pp. 81-146.
  - 11 Robert L. Allen, op. cit.
  - 12 Jespersen, op. cit. p. 230.

term and use it when we are referring to the verb tense-system in general. But in order to avoid any misconceptions, the term FORM (written in capitals) will be used in all detailed work, since we can actually keep form and meaning separate in the present study. It will be employed when we deal with the various inflections and verb-clusters that English utilizes for the indication of time-relations plus any other shades of meaning. It will refer to the whole category, e.g. BE -ING FORM, but the term "form" (in small letters) will refer, when employed, to the shape of a particular verb, e.g. am going, is going, goes, etc.

When we come to the terminology employed with respect to each of the above groups, we are faced with much more disagreement and a much greater multitude of terms. Whereas some grammarians, like Twaddell, avoid the whole problem by sticking to strictly formal coding such as "Past Inflection", "have + participle", "be + ing"<sup>1</sup>, others, like H. Palmer, call group 1 above (excluding the future) "the Present and Past Direct of Accomplishment", group 2 "Present and Past Direct of Activity", group 3 "Present and Past Perfect of Accomplishment" and group 4 "Present and Past Perfect of Activity"<sup>2</sup> whereas Joos, for instance, calls the first two forms of group 1 "Actual and Remote Tenses", groups 2 and 4 "the Temporary Aspect" and group 3 "the Perfect Phase."<sup>3</sup> Other terms such as "Progressive, Continuous, -ING Form, Expanded Form" are used to indicate groups 2 and 4, whereas group 3 is often called "a Tense Phrase, Perfect and Pluperfect, the Perfect, the Perfect Aspect, the Pre-Present and Pre-Past, the Inclusive vs Intrusive Aspect, etc." In order to be on the safe side, and not to

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1 Twaddell, op. cit., p. 2 ff.

2 H. Palmer, op. cit., p. 176.

3 Joos, op. cit., p. 101 ff.

use terms that commit us beforehand to certain meanings of the tenses, we will employ the following terms which will refer only to FORM and are neutral as far as meaning is concerned.

#### TERMS USED IN THIS STUDY

Group 1 (a) The -S FORM

(b) The -D FORM

Group 2 The BE -ING FORM

Group 3 The HAVE -EN FORM

Group 4 The HAVE - EN BE -ING FORM

We will furthermore refer to the three varieties of each FORM (except those in group 1) with the terms: Present, Past and Future; e.g. Present HAVE -EN FORM, Past BE -ING FORM, etc. This will actually refer to the first component of the verb cluster (i.e. BE or HAVE) in its present, past or future FORM. When the term FUTURE is used by itself, it will be taken to refer to time unless otherwise specified.

#### 2. Categorical Meaning

The great complexity of this field of study has resulted in a high degree of disagreement among linguists and grammarians concerning the basic categorical meaning of each of the various verb FORMS. What has complicated things still further is the fact that various studies of the verb system have tackled it from different points of view or within different kinds of framework.

Thus Harold Palmer, for instance, carries out his study of the verb-system within the framework of two aspects + time reference.<sup>1</sup> Strictly speaking, he recognizes only two tenses that cover the past-present-future time continuum. Thus in each time-reference he recognizes past and present tenses. Since there are two time-references in each

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<sup>1</sup> H. Palmer, op. cit., pp 175 ff.

aspect, the number of tenses he distinguishes are eight. The two aspects he bases his schema on are:

- a. The aspect of accomplishment, used "when interest is focused on the performance of the action." Here he includes all FORMS without BE.
- b. The aspect of activity, used "when interest is focused on the occupation or activity<sup>1</sup>... of the subject at the time referred to ... in the sentence."<sup>1</sup>

The BE -ING FORMS are used to express this aspect.

As for time-reference, he considers that "in each aspect there are two systems of referring to time. Their function is to show whether the action denoted by the verb is: (i) contemporary with, or (ii) anterior to the time expressed or implied in the sentence."<sup>2</sup> Consequently, according to his classification, we get the following picture of the English verb-tense system:

- a. Group 1 above = Present/Past Direct of Accomplishment.
- b. Group 2 above = Present/Past Direct of Activity.
- c. Group 3 above = Present/Past Perfect of Accomplishment.
- d. Group 4 above = Present/Past Perfect of Activity.<sup>3</sup>

In his more detailed analysis he seems to suggest that:

- a. The main function of the "Aspect of Activity" is to indicate an activity in progress during a limited period of time. But he insists that the length of duration is unknown.<sup>4</sup> (The limitations on the use of this aspect are given in terms of the semantic components of certain groups of verbs which refer to: mental states, involuntary perception, possession, etc.<sup>5</sup>;

1 *ibid*, p. 175

2 *ibid*, p. 175

3 *ibid*, p. 176

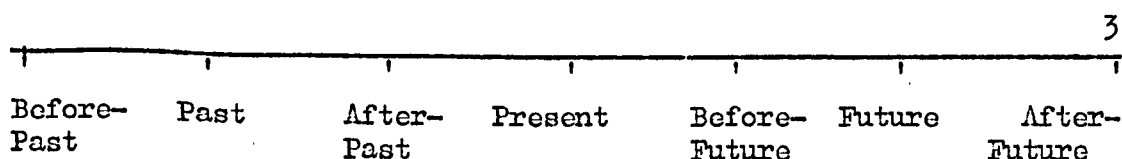
4 *ibid*, p. 185

5 *ibid*, p. 177

- b. With the "Aspect of Accomplishment", the emphasis is on the performance and the result of an action (rather than on the process);
- c. But with the -S FORM "the principal suggestion is that the action is habitual, or at least frequently repeated"<sup>1</sup>;
- d. The -D FORM indicates the completion of the action like all other verbs classified under "the Aspect of Accomplishment", but also refers to past time "which, if not already manifest or implicit, must be indicated by means of an adverbial of past time."<sup>2</sup>

To a certain extent Palmer's views can be taken to represent those of the so-called Traditional Grammarians.

Jespersen discusses the verb-tense system within the now classical seven-point time framework shown below:



He believes that the tense-system is basically a system of time-relations, though such FORMS also serve other purposes<sup>4</sup>. The only two tenses proper are to him the "-S FORM" and the "-D FORM". Both refer to time only, the latter to past time, the former to the present. But since the present time "means a time of appreciable duration"<sup>5</sup>, in this sense of time, the "-S FORM" may refer to momentary actions as well as "general truths"<sup>6</sup>

The "HAVE -EN FORM" he calls a tense-phrase; the present FORM referring either to "inclusive Present" (i.e. indicating an action that has lasted for some time and still is), or to "retrospective

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1 *ibid*, p. 178  
 2 *ibid*, p. 180  
 3 *Jespersen, Essentials*, p. 231  
 4 *ibid*, p. 230  
 5 *ibid*, p. 237  
 6 *ibid*, p. 238

present" (i.e. connecting a past occurrence as having results bearing on the present moment)<sup>1</sup>. The past FORM connects two successive happenings in the past.<sup>2</sup> The expanded FORMS (i.e. the BE -ING FORMS) serve, according to him, as a frame round something else, which may or may not be expressly indicated. These FORMS indicate: incompleteness.<sup>3</sup>

Among the present grammarians who more or less adopt the traditional views, Zandvoort, working mainly in the tradition of Kruisinga, believes that the main function of the verb-tense system is to denote the TIME at which an action takes place: Present, Past or Future, which are basically expressed by the "simple FORMS". The so-called Perfect (i.e. HAVE -EN FORMS) he considers as a special case of the Present or Past. One point that he mentions deserves special attention: namely, that the "-S FORM" in English does not express duration which is normally expressed, according to him, by the "BE -ING FORM"<sup>4</sup>. But the latter FORM, he mentions in another place, usually denotes an action or an activity as in progress<sup>5</sup>.

Another European grammarian, namely Scheurweghs, suggests that the "-S FORM" is used when NO DURATION is thought of or can be thought of<sup>6</sup>, and that the "-D FORM" refers to something in the past that has no longer any connection with the present.<sup>7</sup> The "HAVE -EN FORMS" are used, he says, when the action has some relation to the present (or happenings anterior to a certain moment in the past)<sup>8</sup>. As for the "BE -ING FORMS" he states that they are "mainly used to imply an aspect of duration and continuity and to show that a happening is thought of as being in progress and occupying a limited time."<sup>9</sup>

1 *ibid*, pp. 241-243.

2 *ibid*, p. 243

3 *ibid*, p. 264

4 Zandvoort, Handbook, p. 58

5 *ibid*, p. 37

6 Scheurweghs, *op. cit.*, p. 320.

7 *ibid*, p. 323.

8 *ibid*, p. 323.

9 *ibid*, p. 319.

A very recent book by Christophersen and Sandved<sup>1</sup>, does not argue the past reference of the " -D FORM" but states that the basic meaning of the " -S FORM" is that it denotes habitual and eternal truths<sup>2</sup>. The chief use of the "BE -ING FORM", the writers suggest, "is to denote an activity which is in progress, which is not completed at the time mentioned or implied in the sentence. Hence the FORM may be said to express duration", especially "limited duration" in the case of the Present FORM<sup>3</sup>. They agree with the others that describe the "HAVE -EN FORM", especially the present FORM, as linking up a past event with the present, and suggest that this is done by means of the two main uses of this FORM: to indicate an action that continues up to the present, or to "represent the present state of affairs as the result of an action ... that took place in the past."<sup>4</sup>

Perhaps the deepest insight into the verb tense-system made by British writers of grammars for foreign students appears in W. S. Allen<sup>5</sup> and in Close.<sup>6</sup>

The former suggests that verbs operate on three levels which he calls "Aspects of time, Action and Fact". The aspect of time is there all the time, but it is what the speaker is interested in, that makes either this aspect, or any of the other two sound prominent when a special FORM of the verb is used. Thus when we want to stress the aspect of fact and suggest that we are interested in the completed fact and its relationship to a given general time aspect, we normally use the "HAVE -EN FORMS". If we are interested in the completion of an action in one of these times, we use the - S FORM or -D FORM (quite

1 Christophersen & Sandved, An Advanced English Grammar (London: Macmillan, 1970)

2 *ibid*, p. 210

3 *ibid*, p. 210

4 *ibid*, p. 219-220

5 W. S. Allen, Living English Structure (see above).

6 R. A. Close, English as a Foreign Language (see above).

often with time adverbs). But if we are more interested in the action while it is in progress, we can use the BE -ING FORMS as a time-background for other actions expressed by other verbs.<sup>1</sup> (cf. Jespersen above.)

Close, as far as the present writer knows, is the only grammarian who considers the use of adverbials in the verb-system as incidental factors that must not count when the categorical meanings of the various verb-FORMS are to be delineated.<sup>2</sup> He approaches his topic from the point of view that grammar is a system of pairs (i.e. binary oppositions) in which one member is marked in one way, the other unmarked in the same way, or both may be marked, each standing in a different relationship to something unmarked. He applies this to the - S FORM in an attempt to solve the problem of the mistaken association of this FORM with the present time or moment. Thus he suggests that the weak unmarked FORM of this tense is actually TIMELESS, whereas when it refers to the time now, it is not exactly the same FORM, but the strong unmarked one.<sup>3</sup> In the use of tenses in general, Close thinks that we are mainly concerned with two aspects: the aspect of activity and the aspect of time. The choice of a specific FORM depends on the "SPPC", i.e. the speaker's point of primary concern.<sup>4</sup>

In this framework Close classifies the verb-tense FORMS. Thus the -D FORM indicates a specific time in the past.<sup>5</sup> The HAVE -EN FORMS indicate only time-relationships.<sup>6</sup> Besides the reference to time, the BE -ING FORMS indicate an action, uncompleted and in progress.<sup>7</sup>

1 W. S. Allen, op. cit., pp. 81-82.

2 Close, op.cit., p. 20

3 *ibid*, pp. 80-81

4 *ibid*, pp. 70 ff

5 *ibid*, p. 86

6 *ibid*, p. 82-83 and 90-92

7 *ibid*, pp. 81-82 and 89



Significant in Close's analyses are (a) the introduction of the component of "incompleteness" into the categorical meaning of the BE -ING FORMS, and (b) the omission of the component of "completedness" from that of the other FORMS. In the latter case, the phrase used is "viewing the act as a completed whole"<sup>1</sup>, and this is shown later by Robert Allen to be quite different from "completion" or "completedness".

Perhaps we should now turn to works written specifically on the verb-tense system.

Twaddell, in a very concise and valuable work,<sup>2</sup> analyzes the English verb-tense system within the framework of auxiliary verbs: -D (or past-inflection), HAVE and BE. Thus we get the verb-FORMS:

a. -D                                      b. HAVE -EN                                      c. BE -ING

Each of these elements a, b and c is considered a modifier of the lexical verb in the tense-structure.<sup>3</sup> We can have none of these elements (i.e. zero modification) as in the case of the simple verb "go/es", or we can have any one, or any two or three combined together. We should linger a little on Twaddell's treatment of the -S FORM because it is significant. He considers the "-S" or "zero" marker of this FORM as a marker, not of tense, but of verb-subject agreement. Consequently this FORM is regarded as having no modification whatsoever, and as such "conveys the semantic content of the lexical verb alone, with no grammatical meaning beyond that of VERB."<sup>4</sup> In itself, therefore, this FORM is TIMELESS: "it is compatible with any chronological meaning overtly signalled elsewhere in the sentence or situation."<sup>5</sup> (cf. Close's "weak unmarked FORM" above, and F. Palmer and Martin Joos below.)

1 *ibid*, p. 70

2 Twaddell, The English Verb Auxiliaries.

3 *ibid*, p. 2

4 *ibid*, p. 6

5 *ibid*, p. 7

As for the auxiliary elements mentioned above, the basic categorical meaning that each adds to the lexical meaning of the verb is:

- a. Unactualness<sup>1</sup>      b. Current Relevance      c. Limited Duration<sup>2</sup>

These are explained as follows:

- a. The first modification has the "function of limiting and/or extending the content of the lexical verb AWAY FROM the observable actuality at the time and place of the utterance."<sup>3</sup>
- b. The second modification "explicitly links an earlier event or state with the current situation. It signals a significant persistence of results, a valid present relevance of the effects of earlier events."<sup>4</sup> Twaddell does not agree to the meaning of "completed action" mentioned by earlier grammarians "except to the extent that the earlier action must have matured sufficiently to produce currently relevant effects."<sup>5</sup>
- c. The third modification adds the composite meaning of limited duration, i.e. limitation + duration. The latter may be decomposed further into either: continuation or repetition.

F. R. Palmer seems to add very few new ideas, and even to complicate some already generally acknowledged ones. He calls the various verb-FORMS "verb-phrases", and in terms of "marked vs. unmarked" FORMS, analyzes the three topics of:

- i. tense (past and present, but no future),
- ii. progressive vs. non-progressive, and
- iii. perfect vs. non-perfect ASPECT.<sup>6</sup>

1 *ibid*, p. 8

2 *ibid*, p. 2

3 *ibid*, p. 8

4 *ibid*, p. 8

5 *ibid*, p. 8

6 F. R. Palmer, A Linguistic Study of the English Verb, p. 59.

He finds difficulty in generalizing because, according to him, the use of TENSE is complicated by its relation to (a) temporal characteristics of perfect/non-perfect, (b) habitual, and (c) future uses of the FORMS.<sup>1</sup> He finds the progressive particularly difficult because its FORMS have two special functions where there is reference to habitual activity<sup>2</sup> (i.e. limited duration, and sporadic repetition).<sup>3</sup>

When he analyzes the meanings of the two simple tenses, he finds no difficulty with the -D FORM, but in fact fails to specify the basic meaning of the -S FORM except, perhaps, negatively when he states that it "is rarely used in its basic, non-habitual, non-future use"<sup>4</sup>, presumably implying "present activity", because he goes on to explain why it is not used in that meaning.<sup>5</sup> And although at first he rejects the idea of TIMELESSNESS as misleading, he eventually admits, "that it is timeless in some cases", but only in so far as the present time is TIMELESS, in that it extends without limit on both sides of now."<sup>6</sup>

The basic meaning of the BE -ING FORM he gives as DURATION. In a negative way, however, he mentions OVERLAPPING as one of its characteristics.<sup>7</sup> Another point he adds here is that the BE -ING FORM suggests that the activity was unfinished.<sup>8</sup>

With the analysis of the HAVE -EN FORMS, he does not fare as well, however. Although he states quite early that time and aspect should be studied together because "both are essentially concerned with time-relations"<sup>9</sup>, he fails to make the proper generalization about the categorical meaning of this FORM. He gives it as the indication "of a

1 *ibid*, p. 69  
 2 *ibid*, p. 61  
 3 *ibid*, p. 93  
 4 *ibid*, p. 82  
 5 *ibid*, pp. 82-83  
 6 *ibid*, p. 78  
 7 *ibid*, p. 84  
 8 *ibid*, p. 79  
 9 *ibid*, p. 61

period of time that began before, but continued right up to, a point of time (either present or past according to tense)" and gives examples, not of the HAVE -EN but of the HAVE -EN BE -ING FORM:

"I've been reading for an hour"<sup>1</sup>. But he finds difficulty in explaining the use of the HAVE -EN FORM which implies "result", and, after a lot of not very convincing argumentation, goes back to Twaddell's CURRENT RELEVANCE as the factor which helps the speaker to make the choice of this FORM.<sup>2</sup>

A significant shift in the approach to the study of the verb-tense system is noticeable in the last two major works we are going to deal with presently, namely: M. Joos and R. Allen. Instead of analyzing the categorical meaning of the verb as a separate entity these two linguists widen their scope and tackle the subject within the framework of "predication", (in the case of finite verbs: "finite predication"). To make this point clear let us follow Joos's stream of thought on it.

"Finite Predication" is defined as "assertion"<sup>3</sup>. "Assertion" (which has a truth value, according to logicians)<sup>4</sup> is defined as the "categorical meaning of finite verbs", i.e. the grammatical meaning of the category VERB, as opposed to the lexical meaning of each particular verb.<sup>5</sup> It is later more specifically defined as "the monopoly, not of the finite verb alone, but of the partnership of finite with subject."<sup>6</sup> This partnership is called "assertion" or "finite predication". The whole of Joos's analysis is carried out within this framework and in terms of "truth value" or "validity".

1 *ibid*, p. 72

2 *ibid*, pp. 73-75

3 Joos, The English Verb, p. 72

4 *ibid*, p. 17

5 *ibid*, p. 14

6 *ibid*, p. 72

He, thus, classifies the verb system into six sets of marked and unmarked categories. Since we are only interested in three of them, only these are reproduced below:

1

Category	Tense	Phase	Aspect
Unmarked	Actual	Current	Generic
Marked	Remote	Perfect	Temporary
Markers	- D	HAVE -EN	BE -ING

According to Joos, "the meaningful FORM of an English finite verb derives from the use and non-use of the markers".<sup>2</sup> From his detailed study of tense, aspect and phase - based on a corpus of written material - he concludes that:

- a. The categorical meaning of the unmarked member of the tense pair (i.e. the -S FORM) is actuality as opposed to remoteness which is the characteristic of the marked member, i.e. the -D FORM. The latter meaning is explained to indicate both unreality and past reality.<sup>3</sup> (Joos seems to agree with Twaddell on this point.)
- b. Aspect (i.e. with the marker BE-ING) is analyzed both in terms of "truth-value" (or "validity of predication") as well as "time-reference" or "time-limits". In terms of the former, "it signifies something about the validity of the predication, and specifically it says that the probability of its validity diminishes smoothly from the past and the future towards perfect irrelevance or falsity".<sup>4</sup> In terms of time, it means "limitation of duration"<sup>5</sup>,

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1 *ibid*, p. 101

2 *ibid*, p. 101

3 *ibid*, pp. 120-124

4 *ibid*, p. 108

5 *ibid*, p. 113

(cf. Twaddell's similar view above). The unmarked generic aspect (i.e. the -S FORM), Joos says, "HAS NO MEANING OF ITS OWN. It gets its meaning entirely from the context including the lexical meaning of the verb-base".<sup>1</sup> He rejects the prevalent idea that the unmarked verb in this aspect indicates "present time for universal time".<sup>2</sup>

- c. Finally, the "Perfect Phase" (i.e. the HAVE -EN FORM) is used, according to Joos, "specifically for the sake of the effects of the events they designate". This he considers to be its essential meaning. This phase, he states, "means that the event is not mentioned for its own sake, but for the sake of its consequences".<sup>3</sup>

Thus, in spite of the sophisticated machinery that Joos employs in his analysis, he does not seem to come up with many new suggestions. His explanation of the "HAVE -EN" FORMS leaves much to be desired; his analysis of the marked Aspect (i.e. BE -ING FORM) has added little, if anything, to what had already been said about it, and his analysis of the unmarked tense (i.e. the -S FORM) seems to conform with that of Twaddell in its basic lines, but may be considered to fall short of Close's distinction of the "weak" and "strong" unmarked FORMS of tense. One of his findings, confirmed by Robert Allen's study on another corpus, may be significant: the fact that in written English there is a higher frequency of the occurrence of unmarked, than of the marked FORMS of the verb.<sup>4</sup>

Although chronologically Robert Allen's book comes before that of Joos, it is dealt with later, simply because many of Joos's ideas

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1 *ibid*, p. 112

2 *ibid*, p. 109

3 *ibid*, p. 140

4 *ibid*, p. 100

had been propagated in an earlier mimeographed work<sup>1</sup> of which Allen seems to have been well aware.

R. Allen's work<sup>2</sup> is the most comprehensive of all studies of the verb-system. The writer seems to have examined every single bit of writing on the topic and tries to analyze and comment on the various approaches and views quite objectively. Then he conducts his own re-examination of the verb-system.

The general principle of his procedure is that of "binarity according to which the whole of language should be reducible to sets of binary oppositions"<sup>3</sup> (cf. Close, F. Palmer, and Joos above); i.e. marked vs. unmarked categories. He stresses two points in his treatise, namely:

- a. the speaker's primary focus of attention<sup>4</sup>, (cf. Close above);
- b. the importance of the context of situation.<sup>5</sup>

In the detailed analysis Allen (unlike Joos) limits the term "aspect" to the HAVE -EN FORM, whereas the BE -ING FORM is called the "Expanded Form"; the "future" is also included among the tenses. The whole analysis is carried out in terms of "time-reference, kinds of time, time-relations and aspect", but, like Joos, Allen deals with "predications" rather than independent "verbs".

Setting aside the complicated machinery and the host of technical terms and jargon that are employed in Allen's thesis, one might summarize his views on the verb-system as follows:

- a. The -S FORM: Allen rejects what was suggested by Twaddell & Joos (see above) and Hatcher<sup>6</sup> that this FORM has no basic categorical

1 M. Joos, English Language and Linguistics, mimeographed ed. (Beograd: Institute of Experimental Phonetics, 1958)

2 Robert Allen, The Verb System of Present-Day American English (The Hague: Mouton & Co., 1966)

3 *ibid*, p. 88

4 *ibid*, p. 94

5 *ibid*, pp. 95-96

6 A. G. Hatcher, "The Use of the Progressive Forms in English: a New Approach", Language XXVII, (July-Aug, 1951), p. 259.

meaning of its own. He believes that (like all other verb-clusters in English) it must "represent either immediate time or extended time"<sup>1</sup>; e.g.

I find you guilty. = immediate time

Spain borders on France. = extended time (i.e. all time)

- b. The -D FORM: The primary function of this FORM is thought to be "to orient a predication or event with reference to an IDENTIFIED TIME in the past"<sup>2</sup>
- c. The HAVE -EN FORM: Aspect (which is confined by Allen to this FORM) is spoken of as either "Inclusive" (i.e. Perfective) which is the marked member, or "Intrusive" (i.e. Imperfective) which is unmarked with respect to completion or non-completion. Allen believes that "one of the essential components in the meaning of a predication containing this FORM is reference to the whole of the predication"<sup>3</sup> (cf. Close above).
- d. The BE -ING FORM: Allen rejects the idea that duration is the primary function of this FORM. He suggests instead that OVERLAPPING should be considered its basic categorical meaning<sup>4</sup>, following Kruisinga<sup>5</sup> and Zandvoort<sup>6</sup>, but diverging from Jespersen's "overlapping" in his frame theory (see above). OVERLAPPING, as expressed by the expanded verb-FORMS in English, is defined by Allen as "a grammatical device for indicating that a significant relationship exists between one event and another, or between one event and an identified time".<sup>7</sup>

1 R. Allen, op.cit., p. 182

2 ibid, p. 158

3 ibid, p. 219

4 ibid, p. 209

5 E. Kruisinga & P. A. Erades, A New English Grammar, (Groningen: P. Noordhoff, 8th ed., 1953), vol. I, p. 252.

6 Zandvoort, op.cit., p. 41

7 R. Allen, op.cit., p. 209.



### 3. Conclusion

It must have become clear that there is no general consensus among linguists and grammarians on the basic categorical meaning of each of the various verb FORMS. This is understandable enough. Any semantic study of this sort can be expected to be inconclusive owing to the variety and difficulty of the factors that have to be taken into consideration and that we need not go into here. One sees, however, certain opinions and theories that are shared by the majority of scholars involved in this kind of study. Thus from our quick survey of the several studies of the verb-tense system we can conclude that there seems to be a general tendency to consider the basic categorical meanings of the various verb-tense FORMS as follows:

- a. The -S FORM is regarded as more or less neutral or timeless; that is why it lends itself to a great number of uses, including references to present, past and future times; (T. Morris has recently mentioned 19 of these uses).<sup>1</sup>
- b. The -D FORM is not subject to much controversy. It certainly refers to the past, usually a definite time in the past. The meaning of UNREALITY or REMOTENESS mentioned by many is presumably implied by the fact that past time is remote and unreal to us NOW.
- c. The plain or colourless future is best indicated in English by the short form 'll (= shall/will). No more need be said about it here.
- d. CURRENT RELEVANCE may be the best statement of the basic meaning of the HAVE -EN FORM. This FORM seems basically to indicate time-relations. The meaning RESULT is naturally implied by the time-relationship indicated by this FORM. The idea of COMPLETEDNESS seems also to be implied by the fact that a consequence cannot normally ensue from an unfinished act.

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1 Tudor Morris, "The Simple Present Tense and its Relation to Time in Spoken English", E.L.T. XXVI, 2 (Feb., 1972) pp. 116-122.

- e. The categorical meaning of the BE -ING FORM seems to be not a simple, but a complex one. Perhaps it is best expressed by the term "limited duration". But the emphasis here is not on TIME but rather on the activity that is usually described as IN PROGRESS when this FORM is employed.

✓(B) IN ARABIC

1. Terminology

We do not have here the same problem of multiplicity of terms as we had in English. The two simple FORMS of the Arabic verb are:

- a. al-ma:Di:, that is roughly equivalent to the English

- D FORM, and

- b. al-muDa:ri', that is roughly equivalent to the English

- S FORM

The former designation merely means "the past" whereas the latter means "that which is equivalent or similar" (i.e. to the Noun)<sup>1</sup>.

This is a peculiar and most inadequate piece of nomenclature. We need not worry about that, however, and can tolerate the term since it is the only universally acknowledged one.

But when we come to the English terms employed to refer to these two FORMS we find a certain amount of disagreement, according to the basic meaning each Western grammarian thought each of the two FORMS of the Arabic verb expressed. According to Wright, in the older Oriental and European grammars of Arabic the terms PRETERITE and FUTURE were used<sup>2</sup>. But these were later dropped and the terms

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1 Similar to the Noun in that it can be inflected like the Noun, but is unlike al-ma:Di: which is uninflected (Arabic: mabni:)

2 Wright, op.cit. (1967), vol I, p. 51.

PERFECT and IMPERFECT or PERFECTIVE and IMPERFECTIVE were employed.<sup>1</sup> Even the terms COMPLETED and UNCOMPLETED are used, at least by one writer.<sup>2</sup> As we found out above - when we dealt with the English terms used for English verb FORMS - it is always safer to employ terms that do no commit us beforehand to any categorical meanings that the FORMS are supposed to convey and that we are trying to discover. Consequently we will use the following very neutral terms:

- a. First Simple Form (or 1. S.F.) for al-ma:Di:
- b. Second Simple Form (or 2.S.F.) for al-muDa:ri'

The term FORM (in capitals) will be employed in the same way as in the previous section.

## 2. Categorical Meaning

It should perhaps be made clear right at the outset of this section that in fact the two verb-FORMS mentioned above are not the only ones employed in Arabic to express the complicated field covered by the verb-tense system. These are only the simple FORMS. Other complex ones will be mentioned later. But for the time-being let us concentrate on these two basic FORMS which are made - as is the case in English - by means of inflectional devices.

We seem to have had a very long controversy in the history of Arabic grammar, firstly, as to what semantic elements any member of the class VERB in Arabic primarily consists of; and, secondly, as to what the basic categorical meaning of each of the two simple FORMS is.

Besides the controversy over the verb "ka:na" (= be) which does

- 1 cf. J. Kapliwatzky, Arabic Language and Grammar, (Jerusalem: Rubin Mass., 1940), p. 48.  
Wright, op.cit., p. 51  
D. Cowan, Modern Literary Arabic, (Cambridge University Press, 1958), p. 54.  
A. F. L. Beeston, Written Arabic, (Cambridge: University Press, 1968), p. 48.
- 2 G. C. Scott, Practical Arabic, (London: Longmans, 1962), p. 109.

not seem to have subsided even now,<sup>1</sup> most traditional Arab grammarians are agreed that the VERB derives its lexical content (referred to as "Hadath", i.e. action, event) from "al-maṣḍar", i.e. the verbal noun (which simply posits the action), but adds to this content the element of TIME. Thus says the pioneer Sibawayh<sup>2</sup> and thus repeat later grammarians such as al-Zamakhshari<sup>3</sup> and al-Zajjaji<sup>4</sup>. In fact al-kisaʿi goes so far in stressing the temporal element in the verb as to define it as "that (part of speech) which indicates TIME"<sup>5</sup>. Ibn Ya'ish, however, in his commentary on al-Zamakhshari suggests that the element of TIME in the verb should be considered as subordinate to that of ACTION.<sup>6</sup>

Although this is the concept of the Arabic verb taught down the centuries in virtually every school in the Arab World, it has not passed unchallenged, mainly by Arabists<sup>7</sup>, but also by a few Arab grammarians.

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- 1 cf. (a) Ibrahim al-samarraʿi, al-fi'l: zamanuhu wa abniyatuh  
(b) Abbas Hassan, op.cit. vol 1 (1966), p. 496 - footnote.
  - 2 Sibawayh, Abu Bishr 'Amr, al-kitab, (Cairo, Boulaq: al-matba'ah al-amiriyyah al-kubra, 1316 A.H.), vol. 1, p. 2.
  - 3 al-zamakhshari, Abu-l-Qasem, al-mufassal, (Cairo: matba'at al-taqaddum, 1353 A.H.), p. 243.
  - 4 al-zajjaji, Abdul Rahman Ibn Ishaq, al-ʿidah fi ʿilal al-nahw, (Cairo: matba'at al-urubah, 1959), pp. 52-53.
  - 5 Ibn Faris, Ahmad, al-Sahibi fi fiqh al-lughah, (Cairo: al-salafiya bookshop, 1910), p. 85; reproduced in F. H. Tarzi, fi usul al-lughah wa al-nahw, (Beirut: dar al-kutub press, 1969), p. 143.
  - 6 Ibn Ya'ish, Mawaffaq al-Din, sharh al-mufassal of al-zamakhshari, (Cairo: idarat al-tiba'ah al-muniriyyah, 19 ), vol. 7, p. 3.
  - 7 Here and henceforth the term "Arabists" will mean "non-Arab scholars of Arabic".

✓ Practically all standard Arabic grammars, including those advanced and comprehensive ones used by university students and scholars such as Hassan's "Al-Nahw al-Wafi"<sup>1</sup>, advocate the same approach to the study of the Arabic verb. A few specialized studies, however, seem to move away or depart altogether from that attitude. Both Anis<sup>2</sup> and al-Makhzoumi<sup>3</sup>, for instance, seem to adopt the Western Arabists' point of view which will be expounded presently. On the other hand, although al-Samarra'i does not totally agree with the Arab grammarians' traditional definition of the verb, he still cannot conceive of a verb without at least a very general reference to TIME<sup>4</sup>. But according to him, more specific reference to time should not necessarily follow from the very FORM of the verb but is normally indicated by the verbal context or even by the context of situation<sup>5</sup>.

It was, however, left to the Arabists to question that concept very strongly. Wright represents their point of view when he states flatly that "a Semitic Perfect or Imperfect has, in and of itself, no reference to the temporal relations of the speaker .... and of other actions which are brought into juxtaposition with it", but that it is actually the other way round, namely that "it is precisely these relations which determine in what sphere of time a Semitic Perfect or Imperfect lies". He believes that Arab grammarians had misunderstood this point and "given an undue importance to the idea of time, in connection with the verbal FORMS."<sup>6</sup>

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1 Hassan, Abbas, Al-Nahw al-wafi, see above.

2 Anis, Ibrahim, Min Asrar al-Lughah, (Cairo: maktabat al-anglo al-masriya, 1966), pp. 155-160.

3 Al-Makhzoumi, Mahdi, Fi al-Nahw al-Arabi, (Beirut: 1964), p. 144, reproduced in al-Samarra'i, op.cit., p. 23.

4 Al-Samarra'i, op. cit., p. 23.

5 ibid, p. 24

6 Wright, op.cit. (1967), vol I, p. 51.

It is under the influence of Arabists that some modern Arab grammarians, linguists and educationists began to think of the Arabic verb in relation to time in similar terms. Thus al-Makhzoumi states that our association of the Arabic verb with TIME is a recent development of the language<sup>1</sup>. Repeating Marcel Cohen's views, Bulos claims that the main difference between Arabic and English verbs is that "the former makes distinctions in processes which are independent of the speaker whereas the notion of tenses as expressed in English has a subjective character: the English speaker conceives of time in an abstract manner, as a sort of line which he divides into sections IN RELATION TO himself": behind, ahead of, and before him.<sup>2</sup>

It is not our intention to contribute to this controversy. Mere argument is not a great help, and is outside the scope of this thesis. The controversy, however, boils down to whether we should consider the reference to TIME in general (and to past vs. present/future in particular) as an integral part of the categorical meaning of the Arabic verb FORMS, or whether we should consider the aspectual element (of completion/non-completion) as the only basic meaning. If we adopt the former point of view, what time does each of the two simple FORMS indicate?

We should not be discouraged in our investigation, however, by the sweeping generalizations of both parties: the Arabists whose outright rejection of any time-reference has already been indicated, and the Arab traditional grammarians who insist that without reference to time the VERB loses the cause of its very existence. After all,

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1 al Makhzoumi, op.cit., p. 144, reproduced in al-Samirra'i, op.cit., p. 23.

2 (a) Cohen, Marcel, Le Système Verbal Sémitique, (Paris: Imprimerie Nationale, 1924), p. 130.

(b) Bulos, Afif, The Arabic Triliteral Verb, (Beirut: Khayats, 1965), p. 35.

each group soon modify their generalizations in a way that tends to bring them nearer to each other. Thus although not only Wright<sup>1</sup>, but also Scott<sup>2</sup>, Tritton<sup>3</sup>, Kapliwatzky<sup>4</sup> and Cowan<sup>5</sup> all agree on the predominance of the aspectual element of completion/non-completion in the Arabic verb FORMS, they nevertheless deal with the Arabic verb-tense within a framework of ASPECT PLUS TIME. The first and, presumably, most common function of the l.S.F. that Wright gives, for instance, is that it "indicates an act completed at some past time" and compares it to the English -D FORM<sup>6</sup>. Moreover, does not the concept of completion in itself imply a past time, however vague that may be? This is what seems to be implied when we use either the Arabic l.S.F. or the English -D FORM without any adverbial to indicate the more specific past time required.

There has been no disagreement among Arab grammarians about the past time reference of the l.S.F. but there has been much over the 2.S.F. Generally speaking, most of them agree that the latter FORM is capable of referring both to the present and the future time. But there seems to have been a feeling of uneasiness among most grammarians about the concept of the PRESENT TIME. They seemed to look at it as a fleeting point that separates the past from the future, rather than a period or duration. That is why even Sibawayh first gives the FUTURE TIME as that to which the 2.S.F. refers, then adds that it can also be used to refer to the present.<sup>7</sup> Ibn Ya'ish explains at some length how delicate the concept of PRESENT TIME is,

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1 Wright, op. cit.

2 Scott, op. cit., p. 109.

3 A. S. Tritton, Teach Yourself Arabic, (London: English Universities Press Ltd., 1965), p. 53.

4 Kapliwatzky, op.cit., vol I, pt. 1, p. 48.

5 Cowan, op.cit., p. 54.

6 Wright, op.cit., vol. II, p. 1

7 Sibawayh, op.cit., Vol I, p. 2.

but gives the same views as to the time-reference of the two verb-FORMS.<sup>1</sup> Al-Zajjaji (like a few others) only gives the FUTURE as the reference of the 2.S.F., "Since the present is actually either part of the past or of the future", so we need not even have a special FORM of the verb to refer to it.<sup>2</sup> In another of his books, however, he lines up with the rest.<sup>3</sup> A very interesting point was raised by al-Farra:ʔ and some other grammarians of the Kufa School. They believed that only the past and future times were referred to by the 1.S.F. and the 2.S.F. respectively, and that the present was referred to by another FORM of the verb, namely: the "ism al-fa:'il" (= Present Participle) which they called: "al-fi'l al-da:ʔim" (i.e. the permanent or continuous verb) as we shall see presently.<sup>4</sup>

It is true that the 2.S.F. can refer both to future and to present time (though probably more frequently to the latter, since the special FORM with "sa-" or "sawfa" (i.e. will) can explicitly refer to the former). It is also true that without a context the time-reference of this FORM is vague. Moreover, it is certainly not only time or/and completion/non-completion that is involved here. There may also be an element of limited or unlimited duration in the meaning of the 2.S.F. as used in certain contexts. These and other reasons seem to tempt us (as they have tempted others<sup>5</sup>) to suggest that perhaps this FORM is best looked at (out of context) as TIMELESS or NEUTRAL to time (and probably to aspect too) - as was suggested for its parrallel English -S FORM earlier above. This suggestion may

1 Ibn Ya'ish, op.cit., vol. 7, pp. 4 ff.

2 Al-Zajjaji, op.cit., pp. 86-88.

3 Al-Zajjaji, al-Jumal (ed. by Ibn Shanab (Paris, 19 ), p. 17, reproduced in editor's note to al-Zajjaji, op.cit., pp. 21-22.

4 Al-Farra:ʔ, Yahya Ibn Ziad, Ma'ani al-Gurʔan, (Cairo: Darul-Kutub Press, 19 ), vol. I, p. 165, reproduced in al-Samarrai, op.cit., p. 19, and in Ansari, Ahmad Makki, Abu zakariyya al Farra:ʔ (Cairo, 1964), footnote, p. 419.

5 al-Samarrai, op.cit., p. 32



hold water on the strength of the evidence that may be obtained later from the detailed contrastive analysis.

Perhaps some of the most interesting and illuminating remarks made about the Arabic verb-tense system are those made by Beeston (which remind us of W. S. Allen's remarks on the English verb-system, quoted above)<sup>1</sup>. Beeston's remarks deserve to be quoted in full.

'The tense differentiation between perfect and imperfect<sup>2</sup> operates on three levels, and in various contexts any one of these levels of differentiation may receive the main emphasis, overshadowing or virtually eliminating the others:

- (i) the perfect points to past time, the imperfect to present or future time;
- (ii) the perfect points to a single action, regarded as instantaneous in its occurrence, the imperfect to habitual or repeated action, or to one visualized as covering a space of time.
- (iii) the perfect points to a fact, the imperfect to a conceptual idea not necessarily realized in fact, and will often have to be rendered in English by 'can, might, may, would, should' ..."<sup>3</sup>.

These remarks do not, however, seem to undermine the assumption made above about the TIMELESSNESS or NEUTRALITY of the 2.S.F. since the differentiation levels referred to are strongly associated with the all-important CONTEXT. We will, therefore, keep to this assumption and wait to see whether it can be borne out by the detailed contrastive analysis that will follow soon.

### 3. Other Arabic verb-FORMS

In order to express other nuances of meaning that the two simple FORMS of the Arabic verb are unable to handle, Arabic employs several other kinds of structures. Some of these may be construed with the help of one or the other of the simple verb-FORMS, but others do not make use of them altogether. In our detailed study below we will try to establish all the types of verb-FORMS and combinations used in Arabic

1 W. S. Allen, op.cit., pp. 80-82, reproduced supra pp. 226 - 227.

2 i.e. what we have agreed to call the 1.S.F. and the 2.S.F. (Arabic: ma:Di: and muDa:ri')

3 A. F. L. Beeston, Written Arabic, (Cambridge: at the University Press, 1968), pp. 80-82.

for this purpose and hope to produce a comparative table of English and Arabic. But here it is worth our while to have a look at a few of the linguistic elements that Arabic makes most use of in this respect. These are mainly the following:

The ism al-fa:'il (roughly equal to the present or active participle);  
ka:na (or: the verb BE), and

Qad (a particle with several different functions).

We will now proceed to examine these in some detail.

(a) The ism al-fa:'il (lit.: Nomen Agentis, roughly: the Active Participle)

This FORM, which partakes of the nature of a verb, an adjective and a noun, has been one of the most controversial topics in traditional Arabic grammar. It is not our intention to go into that controversy in any detail, but it seems necessary for us to have an idea of what the controversy was all about, since this FORM plays an important role in the Arabic verb-tense system.

The problem was whether to consider this FORM a Noun (a category in Arabic grammar which includes both FORMS equivalent to Nouns and Adjectives in the European usage) or whether to consider it a verb. On the one hand, inflectionally and syntactically it behaves so much like a Noun, filling the same slots in sentences, taking the same inflectional markers, etc. that it was actually called a NOUN by Arab Grammarians, and even a TRUE NOUN (as opposed to a NOMINAL) by at least one modern linguist.<sup>1</sup> On the other hand, it often behaves like a verb, taking one or more objects (in the Accusative case, or: Ha:lat al-naSb) and being modified by an adverbial phrase (or: shibh jumlah), or clause. Furthermore, after examining a number of cases

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<sup>1</sup> Bishai, Wilson, B. "Form and Function in Arabic Syntax", WORD, XXI (1965), pp. 266 ff.

where this FORM comes into contrast with the verb, especially the 2.S.F., certain grammarians seem to have felt that it filled a gap left open by the simple binary opposition of the ma:ʔi: (i.e. 1.S.F.) and the muDa:ri' (i.e. 2.S.F.) (which basically referred to the past and future times respectively - according to most authorities), namely: the PRESENT. Moreover, this FORM seemed also to add an aspectual meaning of continuity (in the three spheres of time). This line of reasoning may have been the one that had led al-Farra:ʔ and other grammarians of the Kufa School to substitute for the traditional binary opposition a new tripartite division, adding the ism al-fa:'il as the third FORM of the verb and calling it al-da:ʔim, i.e. the permanent (most probably meaning: the continuous).<sup>1</sup>

It is a long and inconclusive controversy and we do not intend to get involved in it here. What interests us in this study is that:

- a. This FORM, i.e. the ism al-fa:'il, can actually function as an Adjective; e.g. rajulun 'a:qil (= a wise man), ma:ʔun ja:rin (i.e. running water), and as a Noun; e.g. Ta:ha: Husayn ka:tibun mashhu:r (= Taha Huscin is a famous writer). But most important to us here is the fact that it can also by itself function as a verb, or in other words, as an equivalent to an English verb-FORM.
- b. In the latter case it will be shown in the detailed analysis below to be quite often the Arabic equivalent of the English BE -ING FORM, e.g. I am going to school = ana: dha:hibun ila-l-madrasah. This is so because the Arabic equivalent of the English auxiliary verb BE is not required in such sentences which are called Nominal and which need not have a copula of any sort.

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1 al-Farra:ʔ, op.cit., vol. I, p. 165.

- c. In this function the Arabic ism al-fa:'il seems to refer to present or future time like the 2.S.F. but to indicate also the aspect of continuity. Whether and when these two FORMS are substitutable, will be discussed later.
- d. This FORM will also be shown to enter into other verb-combinations, especially with the auxiliary verb "ka:na" to constitute complex FORMS that are equivalent to past or future BE -ING FORMS.
- e. It can also refer to any time when it occurs by itself in certain kinds of clauses such as the circumstantial adverbial clause (Arabic: jumlat al-Ha:l), as will be shown later.

No more need be said about this FORM for the time-being. Let us have a look at the second linguistic element.

(b) ka:na (BE) and its sisters

Traditional Arab grammarians were justified (in spite of al-Samarra'i's bitter criticism)<sup>1</sup> in classifying this set of verbs (i.e. ka:na and its so-called "sisters") as a special class which they called by various names, most significant of which is "al-af'a:l al-na:qiSah (i.e. Incomplete or Defective Verbs). These verbs are different from all others in at least two ways:

firstly: although most of them are capable of behaving as full-fledged verbs, and in this capacity are called "af'a:l ta:mmah (i.e. complete verbs); e.g. ka:na ta:jirun wa ka:na lahu: banu:na ? thala:thah (lit: there was a merchant and there were to him three sons, i.e. there was a merchant who had three sons), their most common use, however, is that of verbs of incomplete predication, and as such they require a special kind of complement (called: khabar ka:na). In fact, in many cases these verbs introduce constructions that are already

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1 al-Samarra'i, op.cit., pp. 54-59.

complete Thematic (or Nominal) sentences in Arabic, causing a change in the inflectional marker of the predicate (Arabic: khabar).

Secondly: semantically these verbs seem to partake of the general meaning of mere existence. This is certainly the case when these verbs are complete. But when they are used as "af'a:l na:qiSah" each seems to be able to function as the logical copula, the verb "ka:na" most often with no lexical meaning at all, the rest with only a trace of it (cf. b<sub>1</sub> below).

The realization of the latter characteristic, at least in the case of the verb "ka:na", actually started and perpetuated heated arguments among Arab grammarians that do not seem to have come to an end yet. The disputed point has been what seemed to be an unreconcilable paradox. On the one hand, all Arab grammarians had committed themselves to a definition of the verb as a word made up of two semantic components: an action (Arabic: Hadath) and an element of TIME. To strip any verb of either of the two components was highly unacceptable. But on the other hand, the behaviour of the Defective verbs, especially "ka:na", seemed to point to that possibility. This led some of the daring souls among the Arab grammarians such as Ibn Ya'ish<sup>1</sup> and al-Azhary<sup>2</sup> to state very explicitly that these verbs are devoid of any lexical meaning whatsoever, but that they simply signify TIME. In fact, a few others such as al-Anbary went so far as to strip these words of the verb-status altogether and consider them mere particles.<sup>3</sup> We need not go further into this controversy. It is sufficient to mention here that, strangely enough, the grammarians of the Kufa School, who

1 Ibn Ya'ish, op.cit., vol 7, p. 3.

2 Al-Azhary, al-Tasrih 'ala al-Tawdih, (Cairo: 1925), vol. 1, p. 190; rep. in al-Samarra'i, op.cit., p. 54.

3 Ibn al-Anbary, Asrar al-Arabiya, (Leiden: 1886), p. 55; rep. in al-Samarra'i, p. 55.

were usually more scientifically minded, stood for the very opposite point of view, asserting that these verbs differed in no respect from the rest<sup>1</sup>; and that such modern grammarians as Hassan<sup>2</sup> and al-Samarraʿi have adopted this view too - the latter actually rejecting any reference to TIME in the meaning of these verbs.<sup>3</sup>

(b<sub>1</sub>) ka:na

The aspects of "ka:na" that actually concern us in this study may be summed up as follows:

- i. Only in certain Koranic and classical texts which are still quoted but rarely imitated the 1.S.F. of "ka:na" does not seem to signify any time at all, or in fact any meaning at all except perhaps a shade of emphasis of the predication, e.g. "inna-l-la:ha ka:na baSi:ra:" (lit.: Allah was knowledgeable, i.e. Allah is knowledgeable, or: has always been so); "kayfa nukallimu man ka:na fi-l-mahdi Sabiyya:?" (lit.: How can we talk to him who was an infant in the cradle?, i.e. ... who is ...).
- ii. Elsewhere the 1.S.F. of "ka:na" seems to refer to past time, but most probably with no other meaning (lexical or grammatical) e.g. ka:na -l-waladu fi-l-mal'ab (= The boy was in the playground).

The 2.S.F. of "ka:na", like that of any other verb, may refer to present or future time (or to all time).

- iii. Both the 1.S.F. and the 2.S.F. of "ka:na" enter, with other linguistic elements, into combinations which are equivalent to several English verb-tense FORMS, and so help to fill the gap left open by the use of the two simple FORMS only. This will be demonstrated in the detailed contrastive analysis that will follow soon.

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1 al-samarraʿi, op.cit., p. 58.

2 Hassan, op.cit., vol 1 (1966), p. 496, footnote 2.

3 al-Samarraʿi, op.cit., pp. 30-31.

(b<sub>2</sub>) ka:na's sisters (akhawa:t ka:na)

Besides ka:na, these constitute the first set of Defective verbs (Arabic: al-af'a:l al-na:qiSah) which behave syntactically like ka:na requiring an adverbial complement. (Another set will be dealt with very briefly below.)

These verbs will be shown to function in an auxiliary or quasi-auxiliary capacity to help bring out certain aspects of the categorical meaning of the Arabic verb-tense system which are unattainable without their help. They will also be shown to be of some interest to us in so far as verb-FORM and time are related.

But first let us examine this set of verbs. Those that are given in most grammars of Arabic are Twelve. (It is significant to notice, however, that only a few of these - probably about half the total number - are still used in Modern Standard Arabic.) These have been conveniently classified by Wright into four groups according to what he believes is the semantic component (modifying the element of mere existence) that is common to each group. This component may be:

(i) the idea of NEGATION (of existence itself) as in

1. laysa (= not to be);

(ii) the idea of CHANGE or CONVERSION, mainly as in

2. Sa:ra (= to become);

(iii) the idea of TIME, as in

3. DHalla	} (= be or do, during the day or part thereof)
4. aSbaHa	
5. aDHa:	
6. amsa:	
7. ba:ta	

often used as synonyms of ka:na without reference to time;

(iv) the idea of DURATION or CONTINUITY, as in

8. za:la	}	+ ma: (= to last or go on; not to cease) <sup>1</sup>
9. bariHa		
10. fati?a		
11. infakka		
12. da:ma		

Now that we know what these verbs are (although we need not agree to Wright's classification in its totality), let us have a closer look at them with a view to discovering whether they are of any real significance to the general set-up of the Arabic verb-tense system. The few remarks that follow may help to put these verbs in their proper perspective:

- (i) Except for Nos. 1, 8 and 10, all the rest can be employed as Complete verbs (i.e. af'a:l ta:mmah) in which we are not interested at the moment.
- (ii) In addition to the normal syntactic structure with these verbs where the predicate (= al-khabar) is a Noun/Adj. or a phrase, it can also be a verb of the 2.S.F. (but not of the 1.S.F. as will be shown below). In order to try to overcome the problem of having two verbs standing side by side with two different references to time, Arab grammarians erratically ruled that in such structures the verb in the predicate will also refer to the past by the force of the main verb of the sentence if the latter is in the 1.S.F.<sup>2</sup> (In fact it may be the other way round - as will be shown presently.) We will limit our discussion to the 1.S.F. of each of these verbs; i.e. the one given above.
- (iii) No. 1 above (i.e. laysa) is the easiest to deal with, though it may be the most significant of all as to its connection with ka:na. It must have become clear by now that Arabic does not need

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<sup>1</sup> Wright, op.cit., vol. II, pp. 101-102

<sup>2</sup> Hassan, op.cit., vol. I p. 497



an equivalent of "am/is/are" for setting up the predication in a Nominal sentence. Thus the 2.S.F. (yaku:nu) is not used except in certain kinds of clauses, moods, etc. and normally in reference to the future). But when this predication is to be negated, a special verb, i.e. laysa is required. (It is considered a verb even in classical Arabic - though probably originally a compound of a Negative article + a noun, meaning be/exist + not<sup>1</sup> - because both morphologically and syntactically it behaves like a verb, though a defective one)<sup>2</sup>. Examples are:

al-baytu kabi:run = The house (is) large.

laysa-l-baytu kabi:ran = The house IS NOT large.

Thus, among all ka:na's sisters this verb is the only one that merely conveys the lexical meaning of mere existence (or rather, lack of existence). Speaking more accurately, perhaps, we should say that laysa is to be considered a lexically empty verb equal to ka:na (when the latter is used as the logical copula), but with the grammatical meaning of Negation. No TIME is, however, explicitly expressed by the form of this verb (which remains in the 1.S.F. all the time). But the PAST may be ruled out from any reference to time that this verb may implicitly convey, since the Arabic equivalent to "WAS/WERE NOT" is either: "ma: ka:na", or: "lam yakun", but not "laysa".

- (iv) The second verb (Sa:ra) is the most important of the verbs in the next two groups (Nos. 2-7). It is a freely-inflected verb and its importance does not only stem from its semantic content in itself (which originally expressed "change or conversion"), but because all the other verbs Nos. 3-7 and even ka:na itself can convey the same

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1 Wright, op.cit., vol. I, p. 96 cf. also: (a) Ibn Mandhour, Lisan al-Arab (b) al-Zubaidy, Taj al-Arous (both under: "laysa")

2 Ibn Hisham, op.cit., vol. I, p. 293.

or a very similar meaning. (In fact Wright's statement that the verbs 3 - 7 refer to TIME applies far more to Classical than to Modern Standard Arabic.)

The concept of "change or conversion" may of course belong to the past time (in the wider context of comparison with another more past time, for instance).. But more frequently when Sa:ra or any of the other verbs of this group is employed, it seems to express the categorical meaning of "reference to the present time", probably better expressed as "current relevance". It is often easily rendered by the English "Present HAVE -EN" verb-FORM or even by the " -S FORM" (and is not, as Wright suggests, synonymous with ka:na) as the following examples will show. (But since the last three, i.e. Nos, 5, 6 and 7 are rare even in Classical Arabic - judging from those texts prescribed to secondary school students - they will be neglected, and only verbs Nos. 2, 3 and 4 discussed here.)

1. Sa:ra/or/aSbaHa 'aliyyun mu'alliman. (= Ali has become/is/ a teacher).
- 1a. DHalla 'aliyyun mu'alliman mada-l-'umr. (= Ali went on teaching all his life).
2. Sa:ra/or/aSbaHa 'aliyyun qa:diran 'ala-l-mašhyi. (= Ali has become/is now/ able to walk).
- 2a. DHalla 'aliyyun qa:diran 'ala-l-mašhyi raghma maraDihi. (= Ali was still able to walk in spite of his illness).
3. Sa:ra/or/aSbaHa 'aliyyun fi: markazin ha:mm (= Ali has become/ is now/ in an important position).
- 3a. DHalla 'aliyyun fi: markazihi li-'iddati sa:'a:t. (= Ali stayed in his position for several hours).
4. Sa:ra/or/aSbaHa 'aliyyun ra:kiban farasahu. (= Ali is already on horse-back).
- 4a. DHalla ra:kiban farasahu Hatta: SaqaTa qati:lan. (He stayed on his horse until he was killed and fell off it).
5. Sa:ra/or/aSbaHa yamshi: bidu:ni musa:'adah. (= He has become/ is now/able to walk without help).
- 5a. DHalla yamshi: ila: an waSala madi:natan kabi:rah. (= He went on walking until he reached a big city).

The above examples show us that:

- a. Sa:ra and aSbaHa have become synonyms in modern Arabic and refer to the present unless there is an explicit reference to the past;

b. DHalla still refers to past time, but to no special part of the day, nor to the whole of it.

- (v) The verbs of the last group (8 - 12), normally used with the Negative article ma: (an adverbial in the case of No. 12) seem to indicate duration and continuity - as suggested by Wright and others - but it is usually continuity until the PRESENT. Thus even these verbs which are normally in the l.S.F. and expected to have at least some vague reference to the past, do not in fact do so, but rather emphasize continuity and duration until NOW. Examples will make this clear. (But since Nos. 9, 10 and 11 are rare even in Classical Arabic, they will be neglected, and only verbs Nos. 8 and 12 dealt with here.)

1. ma:/za:la

ma:/za:la 'aliyyun mu'alliman (= Ali is still a teacher).  
 ma:/za:la 'aliyyun ghaira qa:dirin 'ala-l-mašy (= Ali is still unable to walk).  
 ma:/za:la 'aliyyun ra:kiban farasahu mundhu Saba:Hi ams (= Ali has been riding his horse since yesterday morning).  
 ma:/za:la 'aliyyun yajri: mundhu sa:'ah (= Ali has been running for an hour).

2. ma:/da:ma

sa - ya'u:luhu: ma:da:ma Hayyan (= He will support him as long as he is alive).

This assumption that perhaps "current relevance" (and "continuity until NOW" for the last group) constitute the basic categorical meaning of most of ka:na's sisters seems to be supported not only by usage as exemplified above, but also by the shrewd insight of Arab grammarians who had noticed and ruled that these verbs, when they are in the l.S.F., cannot be used in association with other ordinary verbs in the l.S.F. (which have been taken to refer to the past). The reasons for this have been best summed up by al-Siyuti as follows: ".... because these verbs convey either the meaning of continuity (until now) or that the activity

is related to the present - whereas the ma:Di: (i.e. the 1.S.F.) expresses the completion and detachment of the activity from the present."<sup>1</sup>

(b<sub>3</sub>) Other Defective Verbs in Arabic

The final groups of defective verbs in Arabic that we will deal very briefly with are two, namely:

- (i) af'a:l al-muqa:rabah (or verbs of appropinquation) which mainly include only the following verbs that are still in use:
  - a. ka:da and awshaka (= is/was about to ...) which indicate the proximity of the predicate, and
  - b. 'asa: (= it is hoped that ...) which implies a hope of the occurrence of the predicate.
- (ii) af'a:l al-shuru:' (or verbs of beginning) which include quite a number of verbs such as: shara'a, akhadha, ja'ala, habba, ibtada'a (which are still in common use), all meaning = to begin to (do ...).

We need not bother ourselves with the reason why Arab grammarians classified these groups with ka:na and its sisters. What concerns us here is simply that these are used mostly as Defective Verbs (or verbs of incomplete predication) each requiring another ordinary (i.e. complete) verb to help it set up a complete predication. What is of special interest to us in terms of contrastive analysis is that this ordinary verb which associates with either of these defective verbs is usually either:

- (i) just the 2.S.F. of the Arabic verb, e.g.  
shara'a ya'kulu (lit.: He began eat), or

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<sup>1</sup> al-Siyouti, Ham' al-Hawami', (Cairo: Matba'at al-Sa'adah, 1327 A.H.), vol I, p. 133; rep. in Hassan, op.cit., I, p. 497 (footnote)

- (ii) the 2.S.F. preceded by "an al-maṣḍariyā" (a construction very like the English infinitive); e.g. awshaka an yantahiya (= he is/was about to finish).

These points will be expanded further in the next section of this paper.

These verbs may also prove of interest in the discussion of time, tense and aspect.

(c) Qad

This is the last small item to be dealt with before we set out on the detailed analysis.

Qad is a particle which seems to have been used with several functions and meanings. Ibn Hisham summarizes these under five headings depending on which form of the verb the particle goes with<sup>1</sup>. In our present treatise the meanings that appear to be of relevance are two, both expressed by qad used in conjunction with the 1.S.F. of the verb. These are:

- (i) Emphasis, and (ii) Near past, or rendering the past near to the present.

According to Wright, this particle used with the 1.S.F. of the verb adds the meaning: NOW/ALREADY/REALLY. When it bears the former meaning it "expresses that something uncertain has really taken place, that something expected has been realised, or that something has happened in agreement with, or in opposition to, certain symptoms or circumstances."<sup>2</sup> The second meaning, however, seems of greater importance to our study since, as Wright says, "(qad) also serves to mark the position of a past act or event as prior to the present time

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1 Ibn Hisham, op.cit., vol. I, pp. 171-174.

2 Wright, op.cit, vol. I, (1967) § 362, p. 286.

or to another past act or event"<sup>1</sup>, thus often to express the English meaning indicated by the HAVE -EN form of the verb - Present or Past - , as will be shown in the detailed contrastive study below. Probably the best single example of this latter meaning given so far is that mentioned by Wright, namely: qad dhakarna: wiza:rata jaddihim ..... wa nadhkuru ha:huna wiza:rat-al-ba:qi:n (= We have already spoken of the vizirate of their grandfather ....., and will here speak of the vizirate of the rest.)<sup>2</sup>

However, no more time should be spent on this point since this particle seems to be rather loosely and erratically used in modern Arabic, and has completely disappeared from the colloquial Arabic used in Kuwait and all East Mediterranean Arab countries.

This brief examination of the particle "qad" and some of the auxiliary and defective verbs in Arabic has been meant only to bring out some of the main characteristics of these items which Arabic exploits to express the various other meanings that cannot be coped with by the two simple FORMS. It will soon become clear how prominently these items figure in the Arabic verb-tense system which we must begin to tackle and contrast with English at once.

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<sup>1</sup> Cf. Wright, op. cit. p. 100.

<sup>2</sup> Cf. Wright, op. cit. p. 100.

CHAPTER ELEVEN  
DETAILED CONTRASTIVE ANALYSIS

I. NON-FINITE FORMS OF THE VERB

Introductory Note

In the Arabic verb-tense system the number of FORMS recognised by grammarians and taught by teachers is far less than in English. Furthermore, the correspondence of FORM and meaning in the former is not so clear-cut as in the latter. For these reasons the procedure adopted so far in this paper of first discussing the form, then the meaning of the linguistic element under consideration has to be reversed. In order to be able to set up a comparative table of the FORMS of the English and Arabic verbs, we must first discover what FORMS there are in Arabic. This is what we expect to emerge from an examination of most of the functions of the English Verb-FORMS, and from our attempt to locate their equivalents in Arabic.

But before we proceed with the main task we need to have a quick look at the Non-Finite FORMS for two reasons:

First: to dispell misconceptions that arise from certain surface similarities between the non-finite FORMS in both languages, and:

Second: to show how the similarities and dissimilarities can have certain educational implications.

1. The Infinitive:

Although Martin Joos rejects any infinitive without TO<sup>1</sup>, most other linguists divide the infinitive into two kinds: "The Infinitive with TO" and "The Infinitive without TO" (or "the plain infinitive", as the latter is sometimes called)<sup>2</sup>. The main difference between the finite and the non-finite verb in English may be that the "finite verb is one that requires a subject and can take (it) from the list: I, WE, HE, SHE

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1 M. Joos, op.cit., p. 16.

2 Zandvoort, op.cit., p. 4.

THEY, or else a verb that is in all other respects similar but has IT instead"<sup>1</sup>. All other FORMS of the verb are non-finite. This means naturally that the non-finite verb either does not require a subject at all or can take one from among other pronouns, such as: me, us, etc.

If this is applied to Arabic, we have to agree with all Arab grammarians and Arabists that there is no infinitive FORM of the verb in Arabic, since every form of the Arabic verb must have a subject, either explicit or understood. Even the 3rd person singular, masculine of the 1.S.F. (which has no personal prefixes or suffixes of any sort) must have a subject whenever it is used in a sentence, even though it may function as the only word of which the sentence is made up.

In spite of this, when we proceed further in the study of the English infinitive we find that there is an Arabic structure, namely: the particle "an" (called: al-maSdariyyah) + the 2.S.F. of the verb, which occurs in places where the English infinitive would occur. And, although this structure is in fact a clause (since the verb must always have its subject), nevertheless, the surface similarities and dissimilarities are educationally interesting. Thus further contrastive analysis shows that:

- (a) the English "infinitive with TO" may be rendered either by the "an + 2.S.F." or by the "2.S.F. by itself". The same applies to the "infinitive without TO";
- (b) English and Arabic verbs which correspond semantically need not have the same tendency as to the use of a gerund or an infinitive;
- (c) many of the parallel verbs or structures in both languages are commonly used with the infinitive and the "an + verb" FORMS respectively, some of them never without it;
- (d) the greatest apparent similarity between English and Arabic is

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<sup>1</sup> Joos, op. cit. p. 14.



noticeable when the English infinitive functions as a nominal.

Otherwise, there is some or great divergence.

To illustrate what has been said so far let us take some of the main functions of the English infinitive and try to find out what their Arabic equivalents are:

(a) When the English infinitive behaves like a noun, it can function as:

i- the subject of a sentence; e.g.

1 To punish him for every mistake is not fair;

1a laysa mina-l-'adli an tu'a:qibahu: 'ala: kulli khaTa?;

1b laysa mina-l-'adli mu'a:qabatuhu: 'ala: kulli khaTa?.

ii- the object of the verb; e.g.

2 He refused to give me the book;

2a rafaDa an yu'Tiyani-l-kita:b;

2b rafaDa i'Ta:ʔiya-l-kita:b.

iii- as the real subject after "impersonal it"; e.g.

3 It is not our duty to chase the criminal;

3a laysa min wa:jibina: an nuTa:rida-l-mujrim;

3b laysa min wa:jibina: muTa:radatu-l-mujrim.

In all these examples both "an + 2.S.F." and the verbal noun (i.e. al-maSdar) may be used.

(b) The plain infinitive is used with the English modal auxiliaries:

can, may, etc.; e.g.

4 He may go;

4a yumkinuhu: an yaḏhhab;

4b yumkinuhu-dh-dhaha:b.

Here either the "an + 2.S.F." or the verbal noun may be used.

5 You must be more careful.

5a yajibu/yanbaghi: an taku:na akthara Hadharan.

Only "an + 2.S.F." is normally used here.

6 Can you answer my question?

6a hal yumkinuka an-taʔji:ba 'ala: suʔa:li: ?

6b hal yumkinuka-l-ija:batu 'ala: suʔa:li: ?

Both "an + 2.S.F." and the verbal noun may be used.

(c) After the so-called "quasi-auxiliaries" such as: be about to, have to, be able to, since they already have "to", the plain infinitive is used in English. These structures are (except for one or two cases) rendered in Arabic by verbs or phrases followed either by "an + 2.S.F." or the verbal noun. (There are a few preferences.); e.g.

i -Arabic Verbs

7 He is about to start the game;

7a yu:shiku an yabda'a-l-lu'bah;

7b yaka:du yabda'u-l-lu'bah.

8 He has to go now;

8a yajibu an yadhhaba-l-?a:n;

8b yanbaghi: an yadhhaba-l-?a:n.

In both these cases either "an + 2.S.F." or only the 2.S.F. of the verb is compulsory. The verbal noun is rarely used.

9 He used to go there everyday;

9a ka:na yadhhabu ila: huna:ka kulla yawm.

Here only the 2.S.F. of the verb (after ka:na) may be used.

ii- Phrases

10 He is supposed to go now;

10a mina-l-mafru:Di an yadhhaba-l-?a:n.

In this example "an + 2.S.F." of the verb is the usual structure after the phrase.

iii \* Here we can also place afa'l al-muga:rabah, etc. mentioned above, because these defective verbs must be followed by the 2.S.F. of the Arabic verb which shows a surface similarity to the plain infinitive. But with the parallel English verbs we normally use the infinitive with "to"; e.g.

11 He began to play;

11a shara'a/bada'a yal'ab;

(see also Nos. 7, 7a and 7b above)

(d) There is also some surface similarity in the construction called "Accusative with Infinitive" when the Noun in the Accusative (i.e. the Direct Object) functions as the real (i.e. deep structure) subject of the infinitive.

Cases which look very similar are like this:

12 I ordered him to leave at once;

12a ʔamartuhu: an yanSarifa fi-l-Ha:l

Where "an + 2.S.F." of the verb is used.

In cases where English uses the plain infinitive Arabic may also employ the 2.S.F. of the verb without "an", e.g.

13 I saw her cross the street;

13a raʔaytuha: ta'buru-sh-sha:ri'

(e) When the infinitive with TO serves as an adjunct to an adjective, Arabic either employs:

i- a similar construction (or a verbal noun); e.g.

14 He was hard to please;

14a ka:na mina-S-Sa'bi an turDiyahu;

14b ka:na mina-S-Sa'bi irDa:ʔuhu.

or ii - the BE + ADJ are substituted for by a certain kind of Arabic verb (which attributes a quality to the subject), followed by "an + 2.S.F." of the verb, e.g.

15 He was afraid to seem ungrateful;

15a khashiya an yabduwa na:kiran li-l-jami:l

or iii- there may be an additional preposition before "an", e.g.

16 She was unable to sleep;

16a lam tatamakkan min an tana:m.

or iv- we may have a preposition + a verbal noun, e.g.

16b lam tatamakkan min-an-nawm.

(f) Though theoretically "an + the 2.S.F." of the Arabic verb can always be transformed into a verbal noun, in fact, as we have just seen, certain verbs have certain preferences, and sometimes one form is preferable to the other; e.g.

17 It is expected to rain tomorrow;

This is usually rendered into Arabic by "an + the 2.S.F." of the verb, and almost never by means of the verbal noun.

17a yuHtamalu an tumTira ḡhadan;

In other cases the transformation is possible, but actually one form is preferable to the other. Thus example No. 16b (with the verbal noun) is far more common than 16a (with "an + 2.S.F." of the verb).

Other examples are:

18 He is determined to go;

18a huwa 'a:zimun/muSammimun 'ala-dh-dhaha:b.

Here the verbal noun is the form normally used, the other rarely. English and Arabic do not always agree in such cases.

Other uses of the English infinitive begin to diverge slightly or considerably from Arabic:

(g) Thus the infinitive of purpose, e.g.

19 I have come here to work;

is expressed in Arabic by the 2.S.F. of the verb preceded by particles other than "an" (though considered among its sisters; all of which signal the subjunctive mood; Arabic: Ha:lat al-naSb); namely: li, kay, likay, (= to, so as to, in order to, or rather: that, so that, in order that):

19a ataytu ila: huna: li/kay/likay ashtaḡil.

This is the most common way of rendering this kind of infinitive in Arabic.

(h) But when an English infinitive is used adjectivally as in:

20 A house to let.

Arabic employs the verbal noun preceded by a preposition;

20a baytun li-l-ʔi:ja:r

(i) An infinitive serving as an adjunct to a preceding noun, both to (i) such that are usually related to verbs that take an infinitive

adjunct, and (ii) to such that do not, is rendered in different ways in Arabic, e.g.

21 (a) He made no attempt to escape;

21a lam yaqum bi-ayyati muHa:walatin li-l-harab.

In Arabic the verbal noun preceded by a preposition is used for the English infinitive.

22 (b) He is not the right man to do it.

This is usually rendered in Arabic (like most of the other kinds of infinitives not mentioned above) by means of a Clause:

22a laysa bi-r-rajul al-ladhi: yastaTi:'u 'amaka dha:lik.

22b laysa bi-r-rajul al-muna:sib li-l-qiya:mi bi-dha:lika-l-'amal.

(j) The last point to be mentioned here about the infinitive is that in English it can take some of the finite verb-FORMS, such as the HAVE -EN or the BE -ING FORM.

In such cases Arabic employs "an + yaku:na" followed by the appropriate verb-FORMS, since the 2.S.F. after "an" is basically unmarked for tense; e.g.

23 He must have left the town.

23a yajibu an yaku:na qad gha:dar-al-balad.

24 He must be working hard.

24a yajibu an yaku:na ya'malu bi-jidd.

## 2. The Gerund

Arabic does not distinguish between a gerund and an abstract noun. Both functions are rendered by "al-maSdar" which is for all practical purposes derivable from the verb (though, according to most traditional Arab grammarians, it is, semantically, the other way round).

In addition to the relationship mentioned above between the gerund and the infinitive, there is another way in which al-maSdar is more like the English gerund than the abstract noun. This is where the gerund is felt to preserve some of the characteristics of its origin, i.e. the verb.

(a) Thus both the English gerund and the Arabic maSdar can be modified by adverbials; e.g.

25 After carefully counting the sheep, he ....

25a ba'da 'addi-l-khira:fi bi-'ina:yah, .....

(b) Each can also take an object; e.g.

26 It is no use your beating the boy.

26a la: fa:ʔidata min Darbika-l-ghula:m.

(c) Each can have a subject: me/us ... my/your ... or a noun in the genitive; Arabic maSdar takes the latter, e.g.

27 I do not like you/your wearing this hat.

27a la: ʔuHibbu irtida:ʔaka ha: dhihi-l-qubba'ah.

But each can stand without subject or object, in which case it functions as a full-fledged noun; e.g.

28 Swimming is useful.

28a as-siba:Hatu mufi:dah.

### 3. The Participles

Of the two English participles, the Past Participle (or -EN FORM) does not concern us here. The Present Participle (or -ING FORM), roughly equivalent to the Arabic ismal-fa:'il, has already been discussed in some detail, especially in so far as it is involved in the verb-tense system. Only a few more small points need to be added here.

(a) In addition to the nominal use of the ism al-fa:'il, it is, like the English Present Participle, very commonly used adjectivally. In such capacity the English and Arabic FORMS are quite similar; e.g.

29 I gave the following answer.

29a a'Taytu-l-jawa:ba-t-ta:li:

(b) But retaining its original verbal function, this FORM in both languages can take an object; e.g.

30 I saw a man riding a horse.

30a raʔaytu rajulan ra:kiban farasan.

(c) The English FORM can be used adverbially to modify a verb; e.g.

31 The patient awoke perspiring freely.

Here Arabic can employ either the *ism al-fa'il* adverbially (as Ha:1), or - as is preferable in the present example - the adverbial clause called "*jumlat al-Ha:l*" (i.e. the circumstantial clause) which describes the condition of the agent at the time of the action; e.g.

31a afa:qa-l-mari:Du qa:Tiran 'araqan.

31b afa:qa-l-mari:Du (wa-huwa) yagTuru 'araqan.

So much for the non-finite FORMS of the verb. It is high time we started the main task of this part of the study.

## II FINITE VERBS

In this part of our work we will try to handle each FORM of the verb-tense system separately, giving as many of its uses as possible and contrasting those: first, with Classical Arabic (or C.A.); then, with Modern Standard Arabic (or M.S.A.) unless this is the same as C.A. in which case only M.S.A. will be used; and finally, with Kuwaiti Arabic (or K.A.), that is, the local Arabic dialect spoken in Kuwait.

It is to be borne in mind, however, that, since this study is concerned with the secondary school population in Kuwait, consequently it is their brand of K.A. (or a very close approximation of it) that counts in the contrastive analysis that will follow immediately and in the educational implications that will be deduced from it. The Kuwaiti informants are, therefore, recruited from among the educated class - students, teachers, inspectors and other government employees - whose K.A. differs, sometimes quite considerably, from that of the older generation, owing to constant association with Arabs coming from other countries and the impact of education and mass media.

The second point to keep in mind, is that this is not a phonetic study at all. Consequently, the present writer has not always paid

very great care to the accurate pronunciation of the words and phrases given as examples from K.A. It is believed this can be tolerated because of the very nature of the study. .

1. The -S FORM (generally known as: the Simple Present)

This form is:

- (a) used to indicate ALL-TIME (and in this sense is often called "The Neutral Present"); e.g.

32 The Thames rises in Gloucestershire.

33 Man proposes, God disposes.

M.S.A. expresses this meaning by means of the 2.S.F. of the verb. So does K.A. (if we allow for the phonetic changes in the 2.S.F., which are insignificant here); e.g.

32a yanbu'u nahru-t-taimz min .....

33a al-ʔinsa:nu yufakkiru wa-lla:hu yugaddir.

- (b) Used ITERATIVELY, referring to an action repeated at intervals (including: customs, habit, ability, etc.) The repetition is usually denoted by an adjunct like "everyday, always", etc. But this need not be temporal; e.g.

34 I get up at six every day.

35 This paper appears twice a week.

36 That girl smokes too much.

37 Ali speaks English well.

M.S.A. employs the 2.S.F. of the verb to express this meaning, which is practically expressed in the same way by K.A. as well: e.g.

34a astayqiDHu fi-s-sa:'ati-s-sa:disati kulla yawm.

35a taSduru ha:dhihi-S-SaHi;fatu marratyni usbu:'iyyan.

36a tilka-l-fata:tu tudakhkhinu aktara mina-l-luzu:m

37a 'aliyyun yatakallamu-l-ʔingili:ziyyata bi-Tala:qah.

- (c) Used to denote the ACTUAL PRESENT, i.e. an action occurring at the moment of speaking. In English this use is limited to those verbs which do not require the "BE -ING" FORM (i.e. with verbs that, on



account of their lexical meaning, are rarely used in the "BE -ING" FORM); e.g.

38 I see an aeroplane there.

39 The headmaster wants to speak to you.

In M.S.A. this is a very common use of the 2.S.F. of the verb, and does not seem to be limited to any particular group of verbs; (but see below, for other forms which indicate the same meaning); e.g.

38a ara: Ta:ʔiratan huna:k

39a yuri:du-l-mudi:ru an yuHa:dithaka.

In K.A. the first sentence is rendered by means of the ism al-fa:'il, the second by means of the 2.S.F. of the verb, e.g.

38b ana sha:yef Tayya:rah hna:k.

39b lmudi:r yabi ykalmak.

(d) Used to refer to FUTURE TIME. This use is not very common in English and is limited to cases in which a future action is considered as part of a programme already fixed.<sup>1</sup> It is hardly possible to give a complete list of the verbs used in this way, though this use is especially common with verbs that denote coming or leaving.<sup>2</sup> Sentences of this kind usually contain an adverb or adjunct expressing future time, e.g.

40 We leave for Cairo tomorrow.

41 The plane arrives at 8.30.

In M.S.A. the 2.S.F. is very frequently employed to refer to the future time. It is especially common in main clauses with the side-meaning of a programme already fixed. In subordinate clauses the sa + 2.S.F. is used, whereas the two FORMS are interchangeable in co-ordinate clauses. Adverbs (of time or place or both) or adjuncts are almost always used with the 2.S.F., as it is the case in English,

1 H. Palmer, A Grammar of Spoken English, § 211, e, p. 178.

2 Poutsma, op. cit. II, ch. I § 83, reproduced in Zandvoort, op.cit., p. 58.

since in both languages this is not the special form employed for indicating futurity; e.g.

40a nusa:firu ila-l-qa:hirati ḡhadan.

41a taSilu-T-Ta:ʔiratu fi-th-tha:minati wa-n-niSf.

But no adverbial is required in Arabic if the action is expected to happen in the future; e.g.

42 yadḡhulu-ṡh-ṡhuhada:ʔu-l-jannata ....

42a Martyrs (will) enter Paradise .....

K.A. employs three ways to indicate the future. One of these is quite similar to M.S.A., i.e. the use of the 2.S.F. of the verb. But we should notice the prefix /b/ (and its two varieties /bi/ and /ba/) which very often appears at the beginning of the verb and which seems to be the substitute for sa and sawfa, the particles employed in M.S.A. to make the reference to the future quite explicit, but which are no more found in K.A., e.g.

40b binsa:fir il-qa:hira ba:tsher

41b il-Ta:ʔira (b)tiwSal bi-th-thama:nieh w-nuSS.

(The two other ways of indicating the future in K.A. will be dealt with later on.)

(e) used to refer to the PAST TIME in what is known as "Historic or Dramatic Present", in vivid narratives or past events; e.g.

43 I was sitting in my room, reading, when suddenly the door bursts open, and in comes a man, aims his pistol at me, robs me of all my money, and walks quietly away.

M.S.A. employs this FORM and for the same purpose. This is found at the sentence-level in clauses with "idha-l-fuja:ʔiyya" (i.e. "idha:" which indicates something unexpected) as in the above example, the verbs of which are rendered by the 2.S.F. of the Arabic verb (except the very first, of course); e.g.

- 43a kuntu ja:lisan fi ġhurfatī: uṭa:li'u kita:ban, wa-ʔidha:  
bi-l-ba:bi yufṭaHu bi-'unf, wa-bi-rajulin yadkḥulu, wa-  
yuSawwibu musaddasahu ilayya, wa-yasriqu jami:'a ma:li:,  
ṭhumma yanSarifu bi-kulli hudu:ʔ.

It is also found in long narratives where the alternation of the 1.S.F. and 2.S.F. of the verb is quite common.

K.A. mostly employs the ism al-fa:'il in such clauses after "idha:" (or "willa", a substitute for "idha:"); e.g.

- 43b kint ga:'id bi-l-Huyra agra, willa-l-ba:b minfitiH u-rayya:l  
da:kḥil u-ra:fi 'alayya-l-musaddas .....

(f) Used in Subordinate Adverbial Clauses expressing or implying FUTURE TIME: e.g.

- 44 We shall go as soon as we finish our work.

Both M.S.A. and K.A. always use the 2.S.F. of the verb in such clauses. The explicitly future FORM with "sa/sawfa" is never employed; e.g.

- 44a sa-nadhhabu 'indama: nunhi: 'amalana:.

- 44b bi-nru:H lamma nkḥalliS ṣḥuġḥilna.

#### Concluding Remarks on the -S FORM

We have seen in the previous analysis that the -S FORM in English and the 2.S.F. in Arabic agree in most of their functions. This is probably due to, and further supports, the assumption made earlier that both these FORMS seem to be NEUTRAL to TIME in particular (and probably to ASPECT and PHASE too), and consequently lend themselves easily to various time-references and to other uses and meanings.

In addition to what has been mentioned above, the Arabic 2.S.F. has several other functions mostly peculiar to it which are worth mentioning. Here are the most important of these uses:

- (g) The 2.S.F. refers to FUTURE TIME.

i- explicitly, when it is preceded by one of the particles "sa/sawfa". This is, in a way, similar to the English

verb with "will/shall" or the short form " 'll"; e.g.

45 sa/sawfa yara:ka ba'da qali:l

45a He will see you in a minute.

In K.A. (as in many other dialects of Arabic) "sa and sawfa" have disappeared completely. They seem to have been replaced by the prefix b (bi/ba); (see 40b and 41b above). But other FORMS will be shown later to indicate the future too.

ii When it comes after the Arabic particle "in" (= if) and the other particles which introduce conditional or hypothetical clauses (Arabic: al jumal al-sharṭiyyah). This use has also its parallel in English; e.g.

46 in ta'mal 'amalan Sa:liHan tuṭṭab 'alayhi.

46a If you do good work, you will be rewarded for it.

47 aynama: taku:nu: yudrikkumu-l-mawt.

47a Wherever you are, death will overtake you.

In K.A. the particle "in" (which is, strictly speaking, the only conditional - as opposed to hypothetical - particle in Arabic and which can take the 2.S.F. of the verb) is not in very common use any more.

When it is employed, however, it always takes the 1.S.F. The other particle with the same meaning, namely "idha:" (=if), which is quite common, does not normally take a verb in the 2.S.F. and never takes one in the future FORM in C.A. or M.S.A.<sup>1</sup> In K.A., however, this particle can still be used as in M.S.A., but it can also precede what has been taken above to be the K.A. form that explicitly indicates futurity, namely: b + 2.S.F. Thus the K.A. equivalent of No. 46 above would be:

46b idha: bti'mal 'amal zain, allah bi-yja:zi:k 'alaih.

As for the other particles, although each has undergone a certain

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1 Hassan, op.cit., vol 2., p. 225.

amount of phonetic change (insignificant to us here), most of them can still be used in the old ways, i.e. before a 2.S.F. of the verb to indicate futurity. Thus No. 47 above would in K.A. become:

47b wain ma: tku:nu: yHaSSilkum-il-maut.

iii- When it is in the subjunctive mood (Arabic: Ha:lat al-naSb)

after the particles "an" (= to/that); "lan" (= will not);

"li/kay/likay" (= so that) and "Hatta:" (= till, until); e.g.

48 lan yadkhula-l-jannata illa: man ka:na hu:dan ....

48a None will enter Paradise except those who are Jews .....

In K.A. most of these particles have either disappeared altogether, or have been replaced by other particles or other constructions with the verb, as will be clear from the following examples:

49 (M.S.A.) uri:du an a:kula.

49a (= I want to eat)

49b (K.A.) abi: a:kul.

49c (lit.: I want I eat)

50 (M.S.A.) lan ukallimaka ba'da-l-yawm.

50a (K.A.) ma: ra:H atHashshah wayya:k 'ugb-il-yawm.

50b (= I will not speak to you as from today)

51 (M.S.A.) intaDHir Hatta: aHDur.

51a (K.A.) iSbir Hatta: a:yi:

51b (= Wait until I come)

52 (M.S.A.) adhhabu ila-l-madrasati li/kay/likay ata'allam:

52a (K.A.) aru:H-il-madrasah Hatta at'allam

52b (= I go to school in order to/that I may/learn.

To conclude this section, note is to be taken of the fact that, except for No. 50 above (where the particle "lan" seems to be split into its two components: negation. K.A. = "ma:", and futurity, K.A. = "ra:H"), K.A. employs the 2.S.F. after the various particles (or even without a particle) to indicate futurity, just as it is in M.S.A.

iv- When it is in the Energetic Form (Arabic: muqtarin bi wa:w-il-tawki:d), e.g.

53 walla:hi la-aDribanna 'unuqaka.

53a By God! I will certainly cut your head off!

In K.A. this form with 'nu:n al-tawki:d" has disappeared, but the emphatic particle "la" (called "la:m al-qasam" in Arabic) has survived, and the 2.S.F. of the verb to which this particle is attached still retains a future reference. Thus the C.A. sentence:

54 walla:hi la-aksiranna raqabatah

54a (= By God! I will certainly break his neck!)

becomes in K.A.:-

54b walla:hi la-aksir rgabtah

V- When the 2.S.F. expresses indirect request, e.g.

55 al-wa:lida:tu yurDi'na awla:dahunna.

or with the help of the prefix "li" (= let), e.g.

55a li-turDi' il-wa:lida:tu awla:dahunna,

both are normally rendered in English by "let + Infinitive",

55b Let the mothers suckle their children.

The 2.S.F. without any particle is still possible, and in fact quite common in K.A. e.g.

55c yalla:, kul waHdeh traDDi' wildha.

Or it could be done with the help of another verb "khalla" (= let) placed at the beginning of the sentence, e.g.

55d yalla:, khalla kul waHdeh traDDi' wildha.

(h) The Arabic 2.S.F. of the verb takes up the categorical meaning of the 1.S.F. in the following cases:

i -After the Negative particle "lam" (= not). This is in fact one way of negating the 1.S.F., e.g.

56 lam yadhhab 'aliyyun ila-l-Haflati ams.

56a Ali did not go to the party last night.

ii- After the Negative particle "lamma:" (= not yet). ✓

According to Ibn Hisham<sup>1</sup> and several others, negation by means of "lamma:" lasts until the present, whereas that by "lam" does not. In other words, "lamma: yaḏḥhab", for instance, is the negative, not of "ḏhahaba" (= he went), but of "qad dhahaba" (= he has gone), as will be mentioned later; e.g.

57 as-sa:'atu-t-ta:si'ah wa-lamma: yaʔti-D-Dayf.

57a It is (already) 9 o'clock, and the guest has not arrived yet.

What has been said under (h) so far applies only to C.A. In M.S.A. "lam" is still used, but "lamma:" is rarely encountered. Instead, the structure "lam + 2.S.F. + ba'du" (lit.: = not came yet) is employed; e.g.

57b as-sa:'atu-t-ta:si'ah wa lam yaʔti-D-Dayfu ba'd.

In K.A. neither particle is used. Instead, the negative particle "ma:" takes the place of "lam" but is followed by the 1.S.F., whereas "ma: + 1.S.F. +/ba'd/ or /la-halHi:n/" (= until now) are employed instead of "lamma:"; e.g.

56b ma: ra:H 'ali li-l-Hafleh ams.

57c is-sa:'ah bi-t-tisi' u-Daifna ma: ya:h /ba'd/.

(or) is-sa:'ah bi-t-tisi' u-Daifna ma: ya:h /la-halHi:n/

(i) The compound FORMS of the Arabic verb, especially those employing "ka:na", "qad" and the "ism al-fa:'il" will be discussed in their proper places below. One point, however, may be worth mentioning here to conclude our treatment of the -S FORM. We would like to suggest that perhaps our realization of the fact that this FORM can have such a great number of categorical meanings, and can refer to different times in different contexts and to various aspects, phases, etc. according to the context in which the verb is used - all these remarks may add weight to the assumption (made by some grammarians and favoured by the present writer) that this FORM may best be considered NEUTRAL or TIMELESS and can, therefore, adapt itself easily to different situations.

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1 Ibn Hisham, op.cit., vol. I, pp. 278-280.

2. The "-D FORM" (generally known as the "Simple Past")

(a) This is basically used when attention is drawn to the time in the past at which an action took place; hence especially in questions beginning with "when" (sometimes with "where") and in sentences with adverbial adjuncts answering such questions; e.g.

58 When (where) did you see him last?

59 I received his letter a week ago.

60 My father was born in Scotland.

This is also the basic use of the Arabic l.S.F. of the verb, both in M.S.A. and in K.A. e.g.

58a mata: (ayna) raʔaytahu: a:khira marraḥ?

59a tasallamtū risa:latahu: qabla usbu:'.

60a wulida abi: fi: uskutlanda:

N.B. i The past time referred to may be definite, indefinite, or a period of time; e.g.

61 He turned out the light at midnight.

62 They went to Venice some years ago.

63 He wrote a long letter last night.

In the three instances both M.S.A. and K.A. employ the l.S.F. of the verb; e.g.

61a aṭfaʔa-n-nu:ra 'inda muntaSafi-l-layl.

62a za:ru-l-bunduqiyata mundhu biD'i sanawa:t

63a kataba risa:latan Tawi:latan al-laylata-l-ma:Diyah.

ii The exclusion of the HAVE -EN FORM from the past time and sphere does not apply to its infinitive; e.g.

64 Twenty planes are said to have been shot down yesterday.

Remembering what was said above about the Infinitive, we notice that the Arabic FORM employed to render this use of the Perfect Infinitive is: (inna) + qad + l.S.F. (The structure made up of the last two items will be shown later to be also one of the equivalents of the English HAVE -EN FORM.); e.g.

64a yuqa:lu inna 'ishri:na Ta:ʔiratan qad usqiTat ams.



This Arabic FORM seems to be more common in sub-ordinate clauses of the type shown above (i.e. the Reported Speech) than in main clauses.

In K.A. neither "qad" nor any reflex of it is to be found, and in the case under consideration the l.S.F. by itself is generally employed; e.g.

64b ygu:lu:n inna 'ishri:n Tayya:rah Ta:Hat ams.

If the Perfect Infinitive occurs in the main clause, as in the following example:

65 You must have seen him yesterday.

the FORM used in M.S.A. is usually: an + yaku:n + qad + l.S.F. of the main verb (cf. "The Infinitive, I, l, j, above"); e.g.

65a yajibu (or: la: budda) an taku:na qad ra?aytahu: ams

Again in K.S. the l.S.F. by itself is generally employed in this case; e.g.

65b la:zim shiftah ams.

It is significant to notice here that the ism al-fa:'il (which - according to traditional Arab grammarians - rarely, if ever, refers to the past time in its verbal usage) seems to be very commonly employed in K.A. (as well as in the writer's dialect and apparently several others<sup>1</sup>) as a verbal with very clear reference to the past time. Adverbials referring to that time can easily associate with it. Thus in this function of the -D FORM, most of the examples above lend themselves easily to the use of the ism al-fa:'il in K.A. A few instances will make the point clear:

58b wain sha:y·fah a:khir marrah?

59b ani mistilim risa:la (or khaTT) mni-sbu:.

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1 Mitchell, T.F., "The Active Participle in an Arabic Dialect of Cyrenaica", Bulletin of the School of Oriental and African Studies, University of London, XIV, part 1 (1952), pp. 11-33.

65b la:zim sha:yfah ams.

(b) Used to show that an action BEGAN to happen at some time in the past; e.g.

66 We had our lunch at 1 o'clock.

Again both M.S.A. and K.A. employ the 1.S.F. of the verb:

66a tana:walna: Ta'a:ma-l-ghada:ʔi fi-s-sa:'ti-l-wa:Hidah.

66b tghaddaina-s-sa:'a bi-l-waHda.

(c) Used to indicate consecutive actions in the past; e.g.

67 She drove into the garage, got out of the car, closed all the windows, locked all the doors, and walked towards the cinema.

Here also both M.S.A. and K.A. employ the 1.S.F. of the verb.

But quite often the succession of events is emphasized by means of special conjunctions such as "wa" (= and), "thumma" (= and then) etc. because such sentences in Arabic have to be joined in one way or another; e.g.

67a adkhalat-s-sayyarata ila-l-mirʔa:bi wa kharajat minha:,  
thumma aqfalati-n-nawa:fidha wa ʔawSadat jami:'a-l-ʔabwa:bi,  
thumma sa:rat fi: Tari:qiha: ʔila-s-sinama

(d) Used with an ITERATIVE meaning; e.g.

68 Whenever he went abroad, he took his son with him.

69 While her husband was in the army, she wrote to him twice a week.

M.S.A. employs a special FORM to express this meaning (which is usually best rendered in English by "used to"). This is: the 1.S.F. of ka:na + the 2.S.F. of the main verb; e.g.

68a kullama: ka:na yadhhabu ila-l-kha:rij ka:na yaStaHibu ibnahu:  
ma'ah.

69a 'indama: ka:na zawjuha: fi-l-jaysh, ka:nat taktubu lahu:  
marratayni kulla usbu:'

In the first instance we can begin the sentence with the 1.S.F. of "ka:na", then (after "kullama") have the 1.S.F. of the verb in both clauses, or even dispense with "ka:na" altogether; e.g.

- 68b ka:na kullama: dhahaba ila-l-kha:rij iStaHaba ibnahu: ma'an.  
 68c kullama: dhahaba ila-l-kha:rij iStaHaba ibnahu: ma'ah

The former construction is preferred in K.A. e.g.

- 68d ka:n kil mayru:H-il-kha:rij ya:khud wilda wayyash.  
 69b lamma ka:n zawjha fi-l-jaish ka:nat tdizz-illah maktu:ba in  
 kil-isbu:'

(c) Used to express the categorical meaning of the BE -ING FORM when both the beginning and the end of the time are explicitly expressed.

(Here it is an alternative use of the BE -ING FORM.) e.g.

- 70 Yesterday, from six to seven, we listened to an interesting play on the radio.

Neither M.S.A. nor K.A. favour this use of the 1.S.F. Only the special FORM, which will be shown later to be the commonest equivalent of the Past BE -ING FORM, is used, namely: the 1.S.F. of ka:na + the 2.S.F. of the main verb; e.g.

- 70a (M.S.A.) ams, ..... kunna: nastami'u ila: masraHiyyah .....  
 70b (K.A.) ams, ..... kunna: nitsamma' Hag masraHiyyah.....

(f) A similar use of this FORM appears in English sentences when two actions are in progress at the same time; e.g.

- 71 They sang happily while they drove home.

Again both M.S.A. and K.A. stick to the special FORM mentioned in the previous paragraph; e.g.

- 71a (M.S.A.) ka:nu: yughannu:na su'ada:?a baynama: ka:nu: yasū:qu:na sayyara:rahum .....  
 71b (K.A.) ka:nu yughannu:n bfaraH whumma sa:ygi:n-is-sayyarah .....  
 71c ka:nu: yughannuna su'ada:?a wa-hum yasū:qu:na sayyara:rahum .....

Notice that K.A. employs for the subordinate clause an equivalent of the M.S.A. "jumlat al-Ila:l" (or: circumstantial clause) consisting of a nominal sentence in which the predicate is "ism fa:'il".

It is also possible, and in fact more elegant, to have such a clause in 71a but the predicate of the clause would be a verb, not in the 1.S.F. as expected, but in the 2.S.F.; e.g.

- 71c ka:nu: yughannuna su'ada:?a wa-hum yasū:qu:na sayyara:rahum .....

This is always the case with this kind of clause in Arabic where we never have the verb in the 1.S.F.<sup>1</sup> The explanation usually given by grammarians for this apparent paradox is that such a clause shows the state or condition of the agent at the same time he or she is or was doing another action; therefore we need not worry about the FORM of the verb in this clause, since it will automatically refer to the time indicated by the main verb. Since we have assumed above that the 2.S.F. of the Arabic verb is the more Neutral Form and is therefore more flexible than the 1.S.F. and can adapt itself more easily to the various circumstances, it is only natural that it is the form used in such clauses.

(g) This FORM may also be used in a subordinate clause to express something desirable or conceivable. (In this case its function is not to express a contrast between past and present time, but between reality and desirability or mere supposition. This is usually called the "Modal Past Tense".) e.g.

72 I'd rather you paid me now.

73 Suppose we went to a show.

The manner in which M.S.A. deals with this use is not consistent, and is often different from English:

- i Sometimes it employs verbs which embody the meaning of "desirability", as in the first instance, in which case "an + the 2.S.F. of the verb" is used, e.g.

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1 This is in fact possible when the subject of the verb in the subordinate (circumstantial) clause is different from that of the main verb, e.g. ja:ʔa zaydun (wa qad qa:ma 'amrun). (cf. Ibn Aqæl, op.cit, I, p. 556) But the inclusion of this type of clause under "circumstantial Clauses" seems to us awkward and far-fetched.

- ii Instead of "an al-naṣdariyya", however, a similar particle, namely "law al-naṣdariyya" may be employed, followed by the 2.S.F. of the verb if the present or future time is to be indicated;<sup>1</sup> e.g.

72b ufaDDilu law tadfa'u liya-l-a:n.

- iii The more idiomatic expression would, however, be with the uninflected verb "Ḥabbadha:", which expresses desirability, (instead of the main verb "ufaDDilu", used so far), followed by "law" + the 2.S.F. of the verb; e.g.

72c Ḥabbadha: law tadfa'u liya-l-a:n.

In the other example (No. 73) where the introducing verb itself expresses uncertainty or supposition such as "suppose" (Arabic: faraḍa), the particle "law" is not required, and, like English, the 1.S.F. is used; e.g.

73a linafriḍ amana: ḍḥahabna: limuṣḥahadati-l-'arḌ.

In the former case K.A. would normally employ "law" + 2.S.F. after a verb or a phrase having the sense of desirability; e.g.

72d ana wuddi law tidfa' ḥalḥi:n

Whereas in the latter case, it would be the same as in M.S.A.

73b ifriḍ inna iḥna ruḥna-l-'arḌ.

But since this FORM may in K.A. refer to the past time too, the other possibility is the use of b + 2.S.F. to refer explicitly to the future; e.g.

73c ifriḍ inna binru:# il-'arḌ.

- (h) This "Modal Past" is frequently used after "I wish" expressing an unrealized or unrealizable desire, and after "if, as if, as though" in clauses denoting a condition not likely to be fulfilled, or a state of things contrary to reality. In these cases the subjunctive "were" is often used instead of "was", e.g.

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1 Hassan, op.cit., vol I, p. 373.

- 74 I wish I knew the fellow's name.  
 75 If I were you, I would go and tell him.  
 76 He acts as if he owned the place.

For a wish such as that expressed in the first example, M.E.A. employs one of two methods:-

- i It can make use of a member of the set of particles traditionally called "al-Huru:f al-mushabbahah bi-l-fi'l" (i.e. verb-like particles)<sup>1</sup>; namely, "layta" (= I wish) followed by a Nominal sentence the predicate of which may be a verb. If this is the case, the verb is normally in the 2.S.F. when the reference is to the present or future time. But it can also be in the 1.S.F. whether the wish refers to the present/future or to the past time (though this is a rare use), e.g.

- 74a laytani: a'rifu isma-r-rajul.  
 74a laytani: 'araftu isma-r-rajul.

In K.A. if the reference is to the present or future, a construction similar to 74a is employed, e.g.

- 74c ya:laitni a'rif ism ha-r-rayya:l

But if the reference is to the past, the verb would be either the 1.S.F. by itself or a combination of ka:na and the 2.S.F. of the verb; e.g.

- 74d ya:laitni 'araft ism ha-r-rayya:l  
 74e ya:laitni kunt a'raf ism har-r-rayya:l

1 These include six particles. The reasons for the nomenclature are:  
 (a) formally: each is made up, like the verb-base, of three or four radicals, the last of which carries the marker "fatHa". But, since none of them is inflected for tense, they were not considered verbs;  
 (b) semantically: each expresses the meaning of a verb; e.g. layta = I wish; la'allā = I hope (cf. shartouni, op.cit. p. 220).

According to Wright (op.cit I, p. 231) these particles in fact look more like auxiliary or defective verbs, as their name implies. But formally, they behave differently. They are added to Nominal Sentences and affect the inflection of their components.

- ii The second manner is to use a full verb meaning "to wish" such as "wadda/or / tamanna:", followed by the particle "law al-maṣḍariyya" (mentioned above)<sup>1</sup> followed by either the 2.S.F. or 1.S.F. of the verb depending on whether the time referred to by the speaker is present/future or past; e.g.

74e {awaddu }law{a'rifu } isma-r-rajul.  
{atamanna: }

K.A. employs approximately the same technique as an alternative to the one mentioned under (i) above; e.g.

74f {wuddi: } law a'rif ismi-r-rayya:l  
{atmanna: }

But again, if the verb after "law" is 1.S.F. it refers not to the present/future, but to the past time; e.g.

74g {wuddi: } law 'araft ismi-r-rayya:l  
{atmanna: }

In the other two examples: 75 and 76 and similar sentences, when the -D FORM of the English verb expresses an unrealized or unrealizable desire, M.S.A. employs "law" again, but this time it is "law al-sharṭiyya" in No. 75, and the verbs in both clauses of the sentence (though normally in the 2.S.F.) can take the 1.S.F. though the reference is to the future<sup>2</sup> (as it is generally the case when other conditional or hypothetical particles are used)<sup>3</sup>; e.g.

75a law kuntu maka:naka la-dhahabtu wa-akhbartuh.

In No. 76 "as if" would be rendered by "kama: + law" followed by ka:na + the 2.S.F. of the verb; e.g.

76a yataṣarrafu kama: law ka:na yamliku-l-maka:n

Another and better manner of rendering this sentence, however, would be the use of another member of the verb-like particles, namely,

1 cf. also: Ibn Hisham, op.cit. vol I, p. 265.

2 But cf. Hassan, op.cit. Vol 4 pp. 459 - 464 for the distinction between two kinds of the conditional particle law - a distinction that does not seem very acceptable to us.

3 This is not a very accurate generalization but it serves our purpose here. Probably no generalization is accurate about this very highly complicated field of conditional/hypothetical sentences in Arabic. cf. Hassan, op.cit., Vol 4, pp. 396 - 397 and 460.

"ka?anna" (= as if) + the 2.S.F. of the verb; e.g.

76b yataSarrafu ka?annahu: yamliku-l-maka:n.

K.A. expresses the meaning of 75 by means of "law" + either:

- i ann(a) + fi: maHalli(k) (= lit.: in your place) in the "If-Clause", and ka:n + the 1.S.F. of the verb in the main clause; e.g.

75b law-anni: fi:maHallik tsha:n ruHt u gult lah

or

- ii the same structure in the "If-Clause" but ka:n + the 2.S.F. of the verb in the main clause, e.g.

75c law-anni: fi: maHallik kunt aru:H w-agullah.

For 76 K.A. would normally employ "tshinna" (= the local version of "ka?anna") + a Nominal sentence with a verb in the 2.S.F. (or without a verb altogether); e.g.

76c yitSarraf tshinna: yamlik-il-maka:n

76c yitSarraf tshinna:-l-bait bait ubu:h

#### Other Functions of the Arabic 1.S.F. of the Verb:

In what follows an attempt will be made at finding the other uses of the 1.S.F. of the Arabic verb and how these are handled in English. In doing this we will:-

- i point out which of these uses are found only in C.A., or are not nowadays common even in H.S.A. The most obsolete of these will be left out altogether; and
  - ii avoid dealing with any compound FORMS of the verb that make use of "qad", "ka:na" or the "ism al-fa:'il" since these FORMS will be discussed in detail in their proper places later on.
- (a) The Arabic 1.S.F. of the verb can refer to the present or the future time when it indicates:
- i a wish, a prayer or a curse, e.g.



77 sa:'adaka-l-la:h

78 raHimahu-l-la:h

These are usually rendered in English by the present subjunctive or by "may + infinitive", e.g.

77a (May) God help you!

78a (May) God bless him!

ii an oath, a promise or a request; e.g.

79 walla:hi la: ?aaqantu bi makkata

80 'azantu 'alayka illa: sa:fart

In English such sentences would usually contain a verb referring to the future (with or without an emphatic adverbial) or an infinitive; e.g.

79a By God, I will certainly not remain in Mecca.

80a I beg you to go on the journey.

iii an act which is concluded as soon as it is spoken of. This happens only in certain phrases having to do with business, marriage, divorce, etc.; e.g.

81 bi'tuka ha:dha:

82 zawwajtuka ibnati:

83 Tallaqtuki thala:than

This use of the Arabic verb is normally rendered in English by the " -S FORM" of the verb; e.g.

81a I sell you this

82a I give you my daughter in marriage

83a I divorce you three times

Of these three uses in C.A. (ii) is very rare indeed in M.S.A. The other two (i) and (iii) are still heard in a few now-stereotyped phrases, mostly quotations from the Koran and classical literature (as it is the case with "i") and in those clichés used in business transactions and in rituals. Even in K.A. some of these stock phrases still persist though others have been replaced by other colloquial versions; e.g.

- 77b alla(h) ysa:'dak  
 78b alla(h) yirHamah  
 79b walla(h) ma:ni: ga:'id ....  
 80b 'azzamt 'alaik illa tsa:fir  
 81b bi'tak ha-<sup>h</sup>sh-<sup>h</sup>shay  
 82b zawwajtak binti:  
 83b Tallagtish bi-<sup>h</sup>th-<sup>h</sup>thala:th

(b) The l.S.F. of the Arabic verb can sometimes indicate what is normally expressed by the English Present HAVE -EN FORM. This is found in the following cases:

- i When the Arabic verb refers to an act that has been completed and is still complete at the time of speaking, e.g.

- 84 udhkuru: ni'mati-l-latti: an'amtu 'alaykum  
 84a Remember the favours I have conferred upon you.

- ii When the Arabic verb indicates an act that has often taken place and still takes place, or the result of which is felt now; e.g.

- 85 ittafaga-l-mufassiru:n ....  
 85a Commentators have agreed /or/ agree ....

These two uses are still common both in M.S.A. and in K.A. (We will see later, however, the ways the latter employs to express the several meanings of the English Present HAVE -EN FORM,); e.g.

- 84b (K.A.) tadhakkar-il-ma'ru:f illi: sawwaitah lak  
 85b (K.A.) kull-il-mu'arrikhi:n ga:lu ha:dha-sh-shayy/or/tshidi: '.

(c) The Arabic l.S.F. of the verb can also express the meaning which is in English conveyed by the Past HAVE -EN FORM; e.g.

- 86 jalasa Haythu jalasa abu:hu.  
 86a He sat where his father had sat.

This is still the most common FORM that conveys this meaning both in M.S.A. and in K.A. as we will soon see, though in the latter this is often done by the use of ka:n + ism al-fa:'il, as can be seen in the following example:

- 86b (K.A.) ga'ad wain ma:ka:n ga:'id ubush

(d) A very interesting kind of verb in Arabic is that which follows the pattern: fa'ula-yaf'ulu which simply attributes a quality to the subject. This kind of verb mostly takes the l.S.F. but seems to have no particular time reference. It is in fact very similar to the English adjective; e.g.

87 muHammadun rajulun Hasuna khuluquhu wa DHarufa Tab'uhu.

87a Mhd is a good-natured, mild-tempered man.

This use is still common in M.S.A., but is not found in K.A.

Other uses of this FORM can be overlooked for the time-being, since they are so rare that they cannot, even when met, leave an indelible impact on the students' minds.

### 3. The Future

Since futurity as indicated by the verb is excluded by most grammarians and linguists from the verb-tense system and discussed as a separate topic by itself, we have to tread very softly here. In fact, we first meant to avoid the whole topic altogether. On second thoughts, however, it was thought possible just to touch upon the subject without going into all the complexities involved.

Future reference is covered in English by the following four verb FORMS: The -S FORM (already dealt with), the BE -ING FORM (to be dealt with presently), the SHALL/WILL + plain Infinitive and finally GOING TO. Of the four, the one that probably indicates pure futurity, i.e. "futurity which depends on external circumstances, and not on any person's will or intention"<sup>1</sup> is the construction: SHALL/WILL + plain infinitive. But GOING TO, which normally indicates a simple statement of intention, can also indicate pure futurity; e.g.

88 He will sell his house if you ask him.

89 It is going to rain.

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1 W. S. Allen, Living English Structure, 1969, p. 121.

But SHALL/WILL, even when the former is used only with the first person and the latter with the second and third, may also indicate intention when the subject is not a thing but a person, especially the first person; e.g.

90 I shall punish you severely if you do that.

It is to be noted also that WILL is now quite common for both SHALL and WILL, and that the short form " 'll" is the most common form in conversation.

The Arabic reference to futurity by means of the 2.S.F. and the *ism al-fa'il* is discussed in its proper place. We will only deal here - and very briefly - with the equivalent of the two English FORMS examples of which are cited above.

The normal M.S.A. equivalent of both English forms when they indicate pure futurity is the SA/SAWFA + the 2.S.F. of the verb. Thus the two examples above are easily rendered by means of this FORM, e.g.

88a sa-yabi:'u baytahu idha: Talabta minhu dha:lik.

89a sa-tumTiru-s-sama:?

On the other hand, as it is the case in English, with a human subject this FORM may indicate intention too. Thus the third example above is rendered as follows:

90a sa-ʔu'a:qibuka bi-qaswatin idha: fa'alta dha:lik.

There is no equivalent to GOING TO in C.A. or M.S.A. But it is very interesting to notice that whereas SA and SAWFA have dropped completely from K.A. and most other Arabic dialects, "ra:ycH" (or the shorter forms "ra:H" and "Ha") are now in common use in most Arabic dialects to refer both to pure futurity as well as to intention - but much more frequently to the latter. The prefix "b(bi/ba)" already mentioned above seems to be the normal replacement of "sa and sawfa" and the natural equivalent of shall/will when referring to pure futurity. In K.A., however, the former (i.e. ra:ycH) is an innovation brought

into the country during the last few years with the influx of Arabs from other countries. The older Kuwaiti people rarely use it, and the younger generations who actually use it do not seem to detect any difference in meaning between its use and that of the prefix "b(bi/ba)". Thus in K.A. the more natural way of saying the three examples given above would be to use "b(bi/ba)" + 2.S.F. of the verb:

88b bi-bi: baitah idha: Talabt minnah ybi:'ah.

89b bi-ySi:r maTar.

90b in(idha:) sawwait /ha-sh-shay/ bitshu:f shu: sawwi:lak.  
or tshidi:

#### 4. The Present HAVE -EN FORM (commonly known as: Present Perfect)

The uses of this FORM will be discussed under two of Zandvoort's three headings<sup>1</sup>, in addition to two or three others mentioned by various grammarians. These uses will also include the other verb-FORM made up of the present one in conjunction with BE -ING (commonly called "the Present Perfect Continuous").

(a) The Resultative Perfect denotes an action connected, through its result, with the present moment; e.g.

91 I have bought a new car.

92 Look what you have done.

93 Twenty years have passed since we first met.

This function is rendered in M.S.A. by means of:

i the 1.S.F. preceded by the particle "qad/laqad" (= already),  
mentioned above;<sup>2</sup>

ii the 1.S.F. alone (see translation of 92 below); e.g.

91a laqad ishtaraytu sayya:ratan jadi:dah

92a unDHur ma:dha: fa'alt.

93a laqad marrat 'ishru:na sanatan mundhu .....

In K.A. (as well as in many other Arabic dialects) the particle

1 Zandvoort, op.cit., pp 61 - 62. The third use given, called "the perfect of experience" is not very common, neither is it taught to secondary school students in Kuwait anyway.

2 Supra, ch. 10.

"qad" has disappeared altogether, and the corresponding structure is the 1.S.F. alone. But the ism al-fa:'il is also possible in some contexts; e.g.

91b shtarait (or: ana mishtiri: li) sayya:rah yidi:dah.

92b shu:f aish sawwait (or msawwi).

93b 'ishri:n sanah marrat .....

(b) The Continuative Perfect denotes an action beginning at some time in the past and continuing up to the moment of speaking. This use is not very common with the HAVE -EN FORM nowadays (except with verbs that resist the BE -ING FORM - see below), but is probably the only use of the HAVE -EN + BE -ING FORM; e.g.

94 We have known each other for years.

95 I have been living here since 1928.

In.M.S.A. this function is usually expressed by:

i the 2.S.F. by itself, e.g.

94a na'rifu ba'Dana: mundhu 'iddati sanawa:t

95a askunu huna: mundhu 1928.

ii the ism al-fa:'il by itself. But obviously this is not possible with all sorts of verbs. It seems that Arabic Verbs such as " 'arafa" (know), "DHanna" (think) etc., which are equivalent to the English verbs that resist expansion into the BE -ING FORM, do not lend themselves easily to the Arabic ism al-fa:'il FORM in this particular function. (They will, however, be shown later to do so in other functions of the verb, especially that of the BE -ING FORM.) Thus we are unable to say:

\*94b naHnu 'a:rifu ba'Dana: .....

but can say

95b ana: sa:kinun (or: qa:Tinun) huna: mundhu 'a:m 1928.

iii the 2.S.F. preceded by "ma: za:la" (= is still) which is a defective (quasi-auxiliary) verb that belongs to the ka:na sot

mentioned above.<sup>1</sup> This verb, however, seems to require the company of another full verb indicating activity rather than state. Thus the two examples above do not lend themselves easily to translation into this FORM, but an example such as the following does:

96 I have been studying since morning.

96a ma: ziltu adrusu mundhu-S-Saba:H.

iv In many cases, (especially when a state, not an activity, is referred to), "ma: za:la + ism al-fa:'il is another possibility; e.g.

97 He has been sleeping since 9 o'clock.

97a ma: za:la na:ʔiman mundhu-s-sa:'ati .....

K.A. also employs both the 2.S.F. and the ism al-fa:'il (apparently with the same restrictions on the use of the latter); e.g.

94c ni'rif ba'D mini-sni:n

95c ana sa:kin hni: min sanat 1928.

But "ma: za:la" is no longer used in K.A. Instead, to render the meaning of sentences like 95 - 97, another member of the ka:na set mentioned in the previous chapter, namely "Sa:r", is employed, followed by either the 2.S.F. or the ism al-fa:'il (usually with the prepositional phrase "lah, li, etc." interposed); e.g.

95d Sa:r li sa:kin hni: min sanat 1928.

96b Sa:r li adrus mmi-S-SubH.

97b Sa:r lah na:yem mmi-s-sa:'ah tisi'.

Another structure which is employed in K.A. with certain verb-types (most probably action, non-motive ones) to convey the idea of continuity (as we shall see later too) is the FORM "ga:'id" (here an auxiliary meaning: going on, continuing) + the 2.S.F. of the verb. This

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1 supra, ch. 10.

Thus we find that the past HAVE -EN FORM may be rendered in several ways in M.S.A.; namely:

- 1.S.F.  
 qad + 1.S.F.  
 (1.S.F. of) ka:na + 1.S.F.  
 (1.S.F. of) ka:na + qad + 1.S.F.  
 (1.S.F. of) ka:na + 2.S.F.

In K.A. the 1.S.F. is commonly used as in No. 104 and 105; e.g.

- 104b ga:lu: li: inna ra:H  
 105b ga:lat li innha-shtarat sayyarah yidi:dah.

But ka:n + 2.S.F. is also employed as in the other two examples,

e.g.

- 106b ka:nu yi'irfu:n ba'D min sni:n  
 107d law ka:n yi'rif tsha:n ya:

Other varieties are also possible, such as: ka:na + ism al-fa:'il as in No. 107; e.g.

- 107e law ka:n 'a:rif tsha:n ya:

(c) With the verbs: EXPECT, HOPE, INTEND, SUPPOSE, MEAN, THINK and WANT, this FORM expressed that the hope, intention, etc. did not materialize, e.g.

- 108 I had hoped to catch the 8.30 train, but found it was gone.

The M.S.A. equivalent of this use is: ka:na + 2.S.F.; e.g.

- 108a kuntu a:malu an alHaga-il-qiTa:r wala:kin .....

The same structure is used in K.A.; e.g.

- 108b kunt atmanna alHag-il-qiTa:r, la:kin .....

## 6. The Future HAVE -EN FORM (generally known as: the Future Perfect)

The basic use of this FORM indicates that an action will have happened and finished before some other future action happens, or before some point of future time arrives. It is usually associated with the preposition "by"; e.g.



FORM is not interchangeable with "Sa:r" in every context; nor is it used with the ism al-fa:'il of the main verb. Thus it can be used in No. 96 above and similar sentences, but cannot be employed in the other three examples; e.g.

96c ga:'id adrus mni-S-SubH.

(c) A use intermediate between the Continuative and the Resultative is that when the reference is to a period of time that is not yet over; e.g.

98 I've been to the movies twice this week.

99. I've done a lot of work this morning. (Said in the morning)

In M.S.A. either the l.S.F. by itself is used, or it is preceded by "qad/laqad"; e.g.

98a (laqad) dhahabtu ila-s-sinama marratayni ha:dha-l-usbu:'.

99a (laqad) anjaztu kathi:ran min-al-'amali ha:dha-S-Saba:H.

In K.A. only the l.S.F. is used since "qad" does not appear in the dialect at all; e.g.

98b ruht-is-si:nama marrtain hal-usbu:'

99b shtaghalt wa:yed lyo:m iS-SubH.

The other very common verb-FORM used in K.A. is the ism al-fa:'il by itself. It seems to be more appropriate here (than the l.S.F.) and is probably more commonly used in this context; e.g.

98c ana ra:yeH-is-sinama marrtain hal-usbu:'

99c ana mishtighil wa:yed ...

(d) To indicate completed activities in the immediate past, this FORM is used with the adverbial "just"; e.g.

100 Ali has just gone out.

M.S.A. again employs qad + l.S.F., but adds an adverbial such as "al-sa:'ata" or "li-tawwi" (= just now); e.g.

100a laqad kharaja 'aliyyun-s-sa:'ata.

In. K.A. (as in several other Arabic dialects) this function is often expressed by the ism al-fa:'l preceded by an equivalent

to "as-sa:'ata" such as "lissa or tawwa" (= just now); e.g.

100b (Egyptian and others) lissa kha:rig

100c Kuwaiti: tawwa Ta:li'

Or these dialects may employ the l.S.F. + an adverbial adjunct which very explicitly refers to present or very near past time; e.g.

100d kharaj min laHDHah (= he left a moment ago)

100e hallaq (or: halla?) kharaj (= he left just now)

In both cases a very strong stress is placed on the adverbial in spoken Arabic in order to emphasize the recentness of the action.

(e) In subordinate clauses, this FORM implies future time; e.g.

101 Wait till I have finished my coffee.

102 As soon as I have saved enough money, I shall retire from business

In M.S.A. this reference to the future is achieved - as mentioned earlier above - by the use of the 2.S.F. alone; e.g.

101a intaDHir Hatta: afraġha min shurbi-l-qahwah

102a sa-ataqa:'adu Ha:lama: uwaffiru mablagħan .....

This also applies to K.A., e.g.

101b unTur Hatta: (or: lamma:) akħlaS ....

102b bass awaffir shwayyet flu:s batqa:'ad.

## 5. The Past HAVE -EN FORM (commonly known as Past Perfect)

(a) This FORM is used to indicate activities that took place within a period of time that extended to and included a point or period of time completely in the past"<sup>1</sup>; e.g.

103 When I arrived home, my father had already left.

This is a good example to demonstrate the special compound FORM of the verb that C.A. and M.S.A. often (but not always) make use of to express the categorical meaning of this English verb-FORM with great accuracy. This is: ka:na + qad + l.S.F. of the verb; e.g.

103a 'indama: waSaltu-l-bayt, ka:na wa:lidi: qad ġha:darah.

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<sup>1</sup> Hornby, A.S., A Guide to Patterns and Usage in English, (London: O.U.P., 1961), p. 100.

In K.A. several different forms are employed. The most appropriate for the above example is: ka:n + ism al-fa:'il (though this FORM will be shown later to indicate another categorical meaning of the verb too); e.g.

103b lamma waSalt-il-bait. ka:n ubu:y (tawwah) Ta:li' (min muddah).

Normally an adverbial is added (as in the example) to make the meaning more explicit, such as: tawwah (= just now) and: min muddah (= a short time ago). Other FORMS used will be mentioned presently.

(b) This FORM also replaces both the -D FORM and the Present HAVE -EN FORM in Reported Speech when the introductory verb is in the past; and in Conditional Sentences when the reference is to the past time; e.g.

104 I was told that he had gone.

105 She told me she had bought a new car.

106 They had known each other for years.

107 If he had known, he would have come.

The M.S.A. verb FORMS that render the meanings expressed by the above sentences vary from:

i the 1.S.F. by itself, and

ii qad + 1.S.F.

as in Nos. 104 and 105; e.g.

104a ukh**h**birtu annahu: (qad) dhahab.

105a akh**h**baratni: annaha: (qad) ishtarat sayya:ratan jadi:dah.

to iii ka:na + 2.S.F. as in Nos. 106 and 107; e.g.

106a ka:nu: ya'rifu:na ba'Dahum min sini:n

107a law ka:na ya'rifu la?ata:

The last example can also be rendered by means of the 1.S.F. alone; e.g.

107b law 'arafa la?ata:

iv Another possibility of the last example is: ka:na + the 1.S.F.

107c law ka:na 'arafa la?ata:

109 In 1970, he will have been in prison for thirty years.

110 I shall have written my homework by ten o'clock.

In both examples M.S.A. employs the 2.S.F. or future of ka:na + 1.S.F. of the verb with or without qad being interposed between the two; e.g.

109a fi: 'a:mi 1970 (sa)yaku:nu (qad)amDa: ṡhala:ṡhi:na/'a:man .....

110a (sa)aku:nu (qad)katabtu wa:jibi: qabla .....

A similar structure is employed in K.A.; e.g.

109b sanat 1970 biyku:n gaDDa: ṡhala:ṡhi:n sanah ....

110b lamma tSi:r-s-sa:'ah 'aṡhir baku:n khallaSt wa:jbi.

## 7. BE -ING FORM (Present, Past and Future)

(generally known as the Progressive or Continuous)

(a) This FORM usually denotes an action or activity as in progress (in the present, past or future). It stresses such things as duration, incompleteness, interest in the activity rather than the act. Examples of the present, past and future FORMS are:

111 What are you reading?

112 Where are you going?

113 When she returned, the servants were clearing the table.

114 In another year I shall be growing tea in Ceylon.

The most common M.S.A. equivalent of the Present BE -ING FORM is the 2.S.F. by itself, as in the first example:

111a ma:ḡha: taqraʔu

Another common FORM, apparently more frequent with dynamic verbs is the ism al-fa:'il by itself, as in the second example above:

112a ila: ayna anta ḡha:hib :

Sometimes the latter FORM is interchangeable with the former; e.g.

115 aḡmad ja:lisun/or/yajlisu 'ala-l-kursi;

115a Aḡmad is sitting on the chair;

although in this case (as probably in most other cases) the ism al-fa:'il seems to indicate a state, whereas the 2.S.F. of the verb gives one the feeling that the activity is the aspect emphasized.

The Past BE -ING FORM (as in No. 113) is usually rendered in M.S.A. in two ways, namely:

i ka:na + the 2.S.F. of the verb, e.g.

113a 'indama: 'a:dat ka:na-l-khadamu yunaDHDHifu:na-l-ma:ʔidah.

ii ka:na + ism al-fa:'il; e.g.

116 ka:na 'a:ʔidan ila-l-bayti 'indama: Sadamathu-s-sayya:rah.

116a (= He was returning home when the car hit him).

It was shown above, however, that the former Arabic FORM, i.e. ka:na + 2.S.F. is also employed to indicate a reiterative action in the past, even if it lasts only for a limited period of time, e.g.

117 ka:na yarkabu kulla yawmin 'iddata marra:t

117a (= He used to ride several times a day.)

The distinction between the two categorical meanings of the same Arabic FORM is usually made by the context, as in the last example above.

The same feeling mentioned above regarding the difference between the Arabic 2.S.F. and the ism al-fa:'il with reference to the English present BE -ING FORM seems to apply to the two Arabic FORMS employed here, and to those used to indicate the future BE -ING FORM below.

The Future BE -ING FORM is rendered in Arabic in the same two ways as in the past FORM, except that in this case the 2.S.F. or "sa + 2.S.F." of ka:na precedes the 2.S.F. or the ism al-fa:'il FORM of the main verb; e.g.

114a ba'da sanah (sa)aku:nu azra'u-sh-shaiya fi: sayala:n

In K.A. the Present BE -ING FORM is rendered in the same two ways as in M.S.A. except that the FORM "ga:'id" (already shown above to function as an auxiliary conveying the idea of continuity in K.A.) is often used before the 2.S.F. as in (111b) below; e.g.

111b aish (ga:'id) tigra?

112b wain ra:yeH?

The slight difference in meaning which is sometimes felt between the ism al-fa:'il (i.e. reference to state) and the 2.S.F. (i.e. reference to activity) is also felt in K.A.; e.g.

115b aHmad ga:'id 'al-kursi.

115c aHmad byig'id 'al-kursi

The former is, however, the far commoner form used when a state is meant, whereas the latter may also refer to the future on the one hand, and is often preceded by the particle (or auxiliary) "ga:'id" if the verb refers to an activity.

The Past BE -ING FORM is rendered in K.A. by either ka:n + 2.S.F., as in M.S.A. (or with "ga:'id" interposed between the two), or ka:na + the ism al-fa:'il FORM of the main verb; e.g.

113b lamma riy'it ka:n-il-khadda:mi:n (ga:'di:n) ynaDHFyñ-iT-Ta:wlah

116b ka:n ra'yeH-il-bait lamma d'imta-s-sayya:rah.

The former FORM (without ga:'id) can also refer to a reiterative action in the past (cf. 117 above); e.g.

117b ka:n kul yaum yirkab tsham marrah.

The Future BE -ING FORM is rendered in K.A. in the same way as in M.S.A. except that "ga:'id" may again come between the 2.S.F. (or future) of ka:n and the 2.S.F. of the main verb; e.g.

114b ba'd sanah b/aku:n (ga:'id) azra'-ish-sha:y ...

114c or: ba'd sanah ra:H aku:n (ga:'id) azra'-ish-sha:y ...

(b) In the case of certain English verbs which in themselves express continuity or duration there seems to be little difference between the Simple and the BE -ING FORMS; e.g.

118 The bride wore a dress of white silk.

119 The bride was wearing a dress of white silk.

The Arabic equivalent of the verb "wear" is "labisa" or "irtada:"; each may also mean "put on". Thus if No. 118 is rendered by means of the 1.S.F., the verb would mean "put on" and the sense of continuity is

lost; but it is preserved if we use the FORM: ka:na + 2.S.F. (or ism al-fa:'il) where the verb "irtada:" would mean "wear"; e.g.

118a irtadat-il-il-'aru:su rida:?an .....

119a ka:nat-il-'aru:su tartadi: (or murtadiyatan) ....

This applies to a number of Arabic verbs of the same sort.

The verbal/adjectival character of the present participle makes the BE -ING FORM more descriptive here than the purely verbal character of the simple FORM; e.g.

120 I feel tired.

121 I am feeling tired.

This is also true of M.S.A. where the ism al-fa:'il was said above to express a stronger sense of state (i.e. continuity for a long time) than just the 2.S.F.; e.g.

120a ash'uru bi-ta'ab

121a ana sha:'irun bi-ta'ab.

All that has been said so far under (b) applies to K.A.; e.g.

118b libsat-il 'aru:s nafnu:f silk abyad<sup>h</sup>

119b ka:nat-il 'aru:s tilbis (or: la:bsah) nafnu:f

120b aHiss inni: ta'ba:n

121b ana Ha:ss inni: ta'ba:n

(c) The dynamic character of the BE -ING FORM makes it particularly suitable for use in descriptive and in emotional contexts, often with the suggestion of irritation or annoyance, especially when this FORM is used with ALWAYS, FOREVER, CONSTANTLY, etc.; e.g.

122 Who has been tampering with that lock?

123 Father was always saying that there was no place like home.

124 He is forever finding fault with whatever I do.

Strange as it may sound, it seems that in such cases M.S.A. prefers the 2.S.F. (+ ka:na, in the 1.S.F.) to the ism al-fa:'il which is the FORM said above to imply more continuity; e.g.

122a man-il-ladhi: ka:na ya'batnu bi-dha:lika-l-qifl?

123a ka:na wa:lidi: da:?iman yagu:l an la: maka:n yafDulu-l-bayt.

124a innahu: da:ʔiman yuHa:wilu i:ja:da-l-khaTaʔi fi: kulli  
ma:ʔaqu:mu bihi.

In none of these examples does the ism al-fa:'il sound acceptable at all. The explanation is probably that in all these examples the reiterative action rather than the state is the aspect emphasized.

This also applies to K.A. except that sometimes the ism al-fa:'il "ga:'id" precedes the 2.S.F. of the verb; e.g.

122b mi:n ka:n (ga:'id) yil'ab bi-l-guful?

123b ubu:y ka:n dayman ygu:l ma:ku aHsan mnil-bait.

124b da:yman yTalli' li aghla:T fi: kul shay asawwi:h.

(d) Some verbs, on account of their meaning, do not normally occur in the BE -ING FORM. These are classified in different ways by different grammarians. J. M. Ward groups them as follows:-

- i The verb "to be" when it expresses a state.
- ii Verbs of "Perception" such as: see, hear, smell.
- iii Verbs which express knowledge such as: know, think, doubt.
- iv Verbs which express love, preference, dislike, etc.
- v Verbs which express wish, desire, etc.
- vi Certain other miscellaneous verbs.<sup>1</sup>

All these verbs of course occur in the 2.S.F. in Arabic. What we would like to find out is whether the ism al-fa:'il can be formed from each, and if so whether it can take the place of the 2.S.F. (with or without a change in meaning).

- i The verb "to be" (Arabic: ka:na) can have an ism fa:'il (= ka:ʔin), but this is rarely, if ever, used as a substitute for the 2.S.F. (= yaku:n).
- ii From all the other verbs mentioned above, except a few of the last group, it seems that we can both form ism fa:'il and use

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<sup>1</sup> Ward, J. M., The Use of Tenses in English, (London: Longmans, 1966), p. 16.



it as a substitute for the 2.S.F. without any change of meaning if the context remains the same, e.g.

- 125 I hear what you are saying.  
 125a asma'u (or: ana sa:mi'un) ma: taqu:l  
 126 I know that you are right.  
 126a a'rifu (or: ana 'a:rifun) annaka 'ala: Sawa:b  
 127 I worship what you worship.  
 127a ana a'budu (or: 'a:bidun) ma: ta'budu:n  
 128 He wants to tell you something.  
 128a yarghabu (or: huwa ra:ghibun fi:) an yuqu:la laka shay'an.  
 129 This concerns you, not me.  
 129a ha:dha-l-'amru yata'llaqu (or: muta'alligun) bika ....

In K.A., however, it seems to be the other way round. Except for the first instance, only the 2.S.F. is acceptable, e.g.

- 125b asma' (sa:mi') illi: tgu:lah.  
 126b adri: innak Sa:di:j.  
 127b a'bud illi: bti'bidah  
 128b yabi ygullak shay.  
 129b ha:dha shay ykhuSSak int, ma: ykhuSSni ana:

N.B. i- Some of these English verbs are used in the BE -ING FORM in a collateral or subsidiary sense, e.g.

- { 130 Do you see that house over there?  
 { 131 I am seeing my friend tomorrow.  
 { 132 I forgot his name.  
 { 133 I am forgetting my French.

In M.S.A. no such difference emanates from the use of the one FORM or the other. In fact in the first two examples above the 2.S.F. (or sa + 2.S.F.) of the same verb is used for both meanings; e.g.

- 130a atara: dha:lika-l-bayta-l-ba'i:d?  
 131a (sa-)ara: Sadi:qi: ghadan.

Though in the latter example the change in sense can be clarified by using another verb; e.g.

- 131b sa-uqa: bilu Sadi:qi: ghadan

Contrary to the English and M.S.A. usage, No. 130 is rendered by the ism al-fa:'il in K.A., e.g.

130b shayefhalbait illi hma:k?

Whereas in No. 131 "ra:yeH" or b + the 2.S.F. is used; e.g.

131c ra:yeH (or: b/) ashu:f Sa:Hbi ba:tsher.

In the other two instances (Nos. 132 and 133) the 1.S.F. is used in the former - as expected -, but the change in the sense of the verb is expressed by means of a paraphrasis of the new sense; e.g.

132a nasi:tu ismah

133a bada?tu ansa: lughati -l-faransiyata tadri:jiyyan.  
(lit.: = I began to forget my French gradually).

In K.A. the former is rendered by means of the 1.S.F.; e.g.

132b nisi:t ismah

Whereas in the latter "ga:'id" pops up again to help express the change in the sense of the verb and to add the aspect of continuity; e.g.

133b ga:'id ansa-l-faransa:wi

ii- Even in their central meaning verbs like "hear, see" may occur in the BE -ING FORM to express development by degrees, e.g.

134 I am hearing it better now.

135 I am seeing it more clearly.

This sense expressed by the BE -ING FORM of the English verb is usually rendered in M.S.A. by the use of "aSbaHa" (one of ka:na's sisters) or "bada?a" (also a special verb in that it is often a defective one) + the 2.S.F. of the main verb; e.g.

134a (laqaḍ) aSbaHtu (or: bada?tu) asma'u biṣhaklin afDal.

135a (laqaḍ) aSbaHtu (or: bada?tu) ara: biṣhaklin awDah.

This also applies to K.A. where the verb "Sa:r" (another member of the ka:na set) is used; e.g.

134b Sirt (or: bada'it) asma' aHsan halHi:n

135b Sirt (or: bada'it) a<sup>h</sup>shu:f aHsan halHi:n

(e) By way of anticipation, the present (or, in reported speech or thought, the past) BE -ING FORM may be used to express a (usually near) future or an intention. The time of the action is often indicated by an adverbial adjunct, e.g.

136 Is Ahmad coming tonight?

137 I am going there next week.

M.S.A. employs the ism al-fa:'il quite frequently to indicate futurity, most probably with the same shade of meaning indicated by the English FORM; e.g.

136a hal aHmadu a:tin-il-laylah?

137a ana: dha:hibun ila: huna:k fi-l-usbu:'i-l-qa:dim?

The same applies to K.A. though, according to the writer's Kuwaiti informants, b(bi or ba) + the 2.S.F. is more common; e.g.

136b ya:y (or: byi:yi) aHmad illailah?

137b ana ra:yeH (or: baru:H) hna:k lusbu:'-il-ya:y.

N.B. i- The difference between this FORM and the construction with

SHALL is that in this case the future is represented as connected with the present in the speaker's mind (i.e. determination now). This is more noticeable when this FORM is in the Negative and the subject of the sentence is the first person. But with SHALL the future is thought of as such; e.g.

138 I am not paying a pound for a worthless article.

139 I am not accepting any excuses.

This implied determination is in fact better expressed in M.S.A. by means of the negative particle "lan" + the 2.S.F. This is the normal negative of the special Arabic FORM that explicitly expresses futurity. i.e. sa + 2.S.F.; e.g.

138a lan adfa'a junayhan <sup>^</sup>thamanan li maqa:latin ta:fihah.

139a lan aqbala ayyata a'<sup>^</sup>dha:r.

The picture is, however, different in K.A. in which the negated *ism al-fa:'il* or the negated "*ra:yeH*" (= going to) is employed to indicate this sense of determination; e.g.

138b    *ma:ni: da:fi'* (or: *ma: rayeH/ra:H adfa'*) *jinaih* .....

139b    *ma:ni: ga:bil* (or: *ma: rayeH/ra:H agbal*)-*ay-a'dha:r*

ii- Sometimes the BE -ING FORM simply expresses present arrangement about the future (either with or without the speaker's inclusion in the arrangement) e.g.

140    I am going up to London next week.

141    I am taking the children to the Zoo on Sunday.

It seems that both in M.S.A. and K.A. No. 140 (where the speaker's prior consent is not made clear) lends itself - as in English - to the use of the *ism al-fa:'il*, whereas in No. 141 (where the arrangement is made with the speaker's agreement) *sa* + 2.S.F. in M.S.A. and *b(bi/ba)* + 2.S.F. in K.A. are preferred; e.g.

140a    (M.S.A.) *ana: musa:firun ila: london al-usbu:'a-l-qa:dim.*

140b    (K.A.) *ana: msa:fir london lusbu:' lya:y.*

141a    (M.S.A.) *sa-a:khudhu-l-awla'da ila: Hadi:qat-il-Hayawa:n* .....

141b    (K.A.) *ba-waddi-l-yuhha:l Hadi:qat-il-Hayawa:n* .

iii- GOING TO may express: near future and/or probability or intention, e.g.

142    I am going to see him tomorrow.

143    It's going to rain before evening.

144    He's going to buy a new bicycle.

As said earlier above, GOING TO has no equivalent in M.S.A. but has several versions of an equivalent in (modern) K.A. and other Arabic dialects, namely "*ra:yeH*, *ra:H*, *Ha*" etc. These FORMS are not yet very commonly used in K.A. in which *bi/ba* + 2.S.F. is preferred.

Thus the three examples given above are normally rendered in M.S.A. by means of "*sa/sawfa*" + 2.S.F.; e.g.

142a    *sa-uqa:biluhu ghadan* .

143a sa-tumTiru-s-sama:ʔu qabla-l-masa:ʔ

144a sa- (or: sawfa) yashtari: darra:ʔ jatan jadi:dah.

Whereas in K.A. each will have two alternatives; e.g.

142b ba-shu:fah ba:tsher

ra:H- ashu:fah ba:tsher

143b tshinna (= it looks as if) byi:yi maTar. ....

tshinna ra:H timTur ....

144b yabi yishtiri: ga:ri: yidi:d

ra:H yishtiri: ga:ri: yidi:d

It seems highly advisable not to go any further into this very hazy field (of futurity), since it was meant to be excluded altogether from this study. We <sup>had</sup>/better stop here and try to summarize what has been done so far.

### III CONCLUSIONS AND SUMMARY

Most briefly we can conclude from the detailed contrastive study carried out so far that English and Arabic deal with the field of tense - in the very general sense of the word - sometimes in the same way, sometimes in different ways; that each of the two languages has two simple FORMS of the verb which quite often agree in their categorical meaning and in their usage; but that English has a much neater and a more clear-cut system of compound FORMS than Arabic with which to express the other aspects of meaning that can be expressed by the verb-system. But it has also been shown that the Arabic system of compound verbs is not so haphazard as it may be thought to be, and that the Arabic verb-system is capable of indicating certain shades of meaning that are not expressed by the normal English verb-tense system.

But perhaps the most useful conclusion of this part of our work is a comparative table of the verb-tense systems in both languages, showing the places where they agree or disagree in the manner of expressing the same or similar meanings.

## TABLE XXIII

COMPARATIVE TABLE OF ENGLISH AND ARABIC VERB-  
TENSE SYSTEMS

## A. ENGLISH -S FORM

Ser. No.	MEANING	EQUIVALENT ARABIC FORM	
		M.S.A.	K.A.
1	All Time	2.S.F.	2.S.F.
2	Iterative Action	2.S.F.	2.S.F.
3	Actual Present (not very common)	{ (a) 2.S.F.(V.Common) (b) ism al-fa:'il	{ (a) 2.S.F. (b) ism al-fa:'il
4	Future Time (part of a programme)	{ 2.S.F. (part of a programme	b- + 2.S.F.
5	Future Time (in Sub- ordinate Adv.Clauses)	{ 2.S.F. (in Subordi- nate Adv. Clauses)	2.S.F. (in subordi- nate Adv. Clauses)
6	Past Time (Historic Present)	{ 2.S.F. (Historic Present) + after (idha: al-fuja:'iyya + in Circumstantial Clauses)	ism al-fa:'il
OTHER FUNCTIONS OF THE ARABIC 2.S.F.			
	ENGLISH EQUIV.FORM	M.S.A. FUNCTION	K.A. EQUIV. FORM
7	(a) shall/will + Infin.	<u>Future Time</u> sa/sawfa + 2.S.F.	b- + 2.S.F.
	(b) -S FORM	{ In Conditional/Hypo- thetical Clauses.	{ 2.S.F. /or/ (b- + 2.S.F.
	(c) Various different Forms including shall/will + Infin.	{ In Subjunctive Mood (Ha:lat al-naSb)	{ 2.S.F. (with or without Harf (NaSb)
	(d) Shall/will + Infin.	{ In the Energetic Form (mu'akkad bi al nu:n)	la + 2.S.F.
	(e) Let + Infinitive	Indirect Request	{ 2.S.F. /or/ (khalla + 2.S.F.
8	(a) Did (not) + Infin	<u>Past Time</u> After <u>lam</u>	<u>ma:</u> + 1.S.F.
	(b) Neg. of Present HAVE -EN FORM	After <u>lamma:</u>	<u>ma:</u> + 1.S.F. + ba'd

COMPARATIVE TABLE (CONTD)B. ENGLISH -D FORM

Ser. No.	MEANING	EQUIVALENT ARABIC FORM	
		M.S.A.	K.A.
1	(a) Past Time	1.S.F.	1.S.F./ism al-fa:'il
	(b) Past Time (Perf. Infinitive)	{ (yaku:n) + qad + 1.S.F.	1.S.F.
2	Beginning of action in the past	1.S.F.	1.S.F.
3	Consecutive Actions in the Past	1.S.F.	1.S.F.
4	Iterative Action in the Past	{(a) ka:na + 2.S.F. {(b) ka:na + 1.S.F. {(c) 1.S.F.	ka:n + 2.S.F.
5	Limited Duration in the Past	ka:na + 2.S.F.	ka:n + 2.S.F.
6	Limited Duration (two actions)	{(a) ka:na + 2.S.F. {(b) 2.S.F. (in Cir- (cumstantial Clauses)	{ Same as M.S.A. + { ism al-fa:'il, alone, { (in Circumst. Clauses)
7	Desirability or Supposition, e.g. (a) After I'd rather	{i-(2.S.F.) + an + 2.S.F. {ii-law + 2.S.F. {iii-Ilabbadha: + law + 2.S.F.	law + 2.S.F.
	(b) After: Suppose	1.S.F.	{ i-1.S.F. { ii-b- + 2.S.F. (Future)
8	Modal Past (unrealized Desire)		
	(a) After: Wish	{(i layta + 2.S.F./1.S.F. (i-ya:lait + 2.S.F. {(ii yawaddu )+law + {(er yatamanna:) 2.S.F.	{(ii-Same as M.S.A.
	(b) After: If	law + 2.S.F./1.S.F.	{i-law + 1.S.F. {ii-law + Prep. Phrase
	(c) After: As if	{i law+ka:na+2.S.F. {ii ka?anna + 2.S.F.	{i-tshinna + 2.S.F. {ii-tshinna + Nom. { sentence

COMPARATIVE TABLE (CONTD)

B. ENGLISH -D FORM (CONTD)

OTHER FUNCTIONS OF THE ARABIC 1.S.F.			
	ENG. EQUIVALENT FORM	M.S.A. FUNCTION	K.A. EQUIVALENT FORM
9		<u>Present/Future Time</u>	
	(a) i-Pres.Subjunctive ii-May + Infinitive	(In wishes, prayers, curses.	2.S.F.
	(b) i-Infinitive ii-shall/will+Infinitive	(In oaths, promises, requests	(Various Forms, mostly: { 2.S.F. /and/ ism al-fa:'il
	(c) -S FORM	Certain other phrases	1.S.F.
10		<u>Perfective Aspect</u>	
	(a) HAVE -EN FORM	(Act completed and still complete	1.S.F.
	(b) i-HAVE -EN FORM ii-S FORM	(Act that often takes place	1.S.F.



## COMPARATIVE TABLE (CONTD)

C. THE PRESENT HAVE -EN FORM

Ser. No.	MEANING	EQUIVALENT ARABIC FORM	
		M.S.A.	K.A.
1	Connection with present through result	{ (a) 1.S.F. (b) qad + 1.S.F.	{ (a) 1.S.F. (b) ism al-fa:'il
2	Continuation until the present	{ (a) 2.S.F. (b) ism al-fa:'il (c) ma:za:la + 2.S.F. (d) ma:za:la + ism al-fa:'il	{ (a) 2.S.F. (b) ism al-fa:'il (c) Sa:r + 2.S.F./ ism al-fa:'il (d) ga:'id + 2.S.F.
3	Period of time not yet over	{ (a) 1.S.F. (b) qad + 1.S.F.	{ (a) 1.S.F. (b) ism al-fa:'il
4	Completed activities in immediate past (+ JUST)	{ qad + 1.S.F. + (as-sa:'ata	{ (a) tawwah + 1.S.F. (b) tawwah + ism al-fa:'il
5	Future Time (in SUBORDINATE CLAUSES)	2.S.F.	2.S.F.

D. THE PAST HAVE -EN FORM

1	An action completed before another action or point of time in the past	{ (a) 1.S.F. (b) qad + 1.S.F. (c) ka:na + 1.S.F.	{ (a) 1.S.F.
2	-D FORM or Present HAVE -EN FORM shifted back (in Reported Speech, conditionals, etc.)	{ (d) ka:na + qad + 1.S.F. (e) ka:na + 2.S.F.	{ (b) ka:n + ism al-fa:'il (c) ka:n + 2.S.F.
3	Intention not materializing	ka:na + 2.S.F.	ka:n + 2.S.F.

E. THE FUTURE HAVE -EN FORM

1	An action that will be finished before another action or point of time in the future	sa + yaku:n + (qad) + 1.S.F.	b + yku:n + 1.S.F.
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## COMPARATIVE TABLE (CONTD)

F. THE PRESENT BE -ING FORM

SBE No.	MEANING	EQUIVALENT ARABIC FORM	
		M.S.A.	K.A.
1	An action in progress in the present	((a) 2.S.F. (b) ism al-fa:'il	((a) 2.S.F. /or/ ga:'id + 2.S.F. (b) ism al-fa:'il
2	(a) With verbs that express duration or continuity, no difference in meaning between simple and BE -ING FORMS  (b) BE -ING FORM more descriptive than simple FORMS	((a) 1.S.F. cannot express continuity (b) ism al-fa:'il more descriptive	(a) same as in M.S.A.  (b) same as in M.S.A.
3	(With ALWAYS/FOREVER, etc.) A sense of irritation	2.S.F.	2.S.F. /or/ ga:'id + 2.S.F.
4	Some verbs do not normally occur in BE -ING FORM  (a) Some of these verbs are used in simple and BE -ING FORM with change of meaning  (b) BE -ING FORM = development by degrees	((except: ka:na) (Both: 2.S.F. + ism al-fa:'il (a) Either FORM; no change in meaning (b) aSbaHa /or/ bada'a + 2.S.F.	((Mostly: 2.S.F. (Possible: ism al-fa:'il (a) same as in M.S.A. (b) Sa:r (or/ bada + 2.S.F.
5	(a) Near future or intention  (b) Determination now (esp. in Negative)  (c) Present Arrangement i Without speaker's agreement ii With speaker's agreement  (d) Going to = near future /or/ probability /or/ intention	(a) ism al-fa:'il (b) lan + 2.S.F. (c) { i-ism al-fa:'il { ii-sa + 2.S.F. ((d) sa (not sawfa) + 2.S.F.	((a) ism al-fa:'il /or/ b + 2.S.F. (b) ma: + ism al-fa;'il /or/ ma: + ra:H + 2.S.F. (c) { i-ism al-fa:'il { ii-b + 2.S.F. ((d) ra:H + 2.S.F. /or/ b + 2.S.F.

COMPARATIVE TABLE (CONTD)G. THE PAST BE -ING FORM

Ser. No.	MEANING	EQUIVALENT ARABIC FORM	
		M.S.A.	K.A.
1	An action in progress in the past	{ (a) ka:na + 2.S.F. (b) ka:na + ism al-fa:'il	{ (a) ka:n + 2.S.F. (b) ka:n + (ga:'id) + 2.S.F. (c) ka:n + ism al-fa:'il
2	See No. 2 table F above	-	-
3	See No. 3 table F above	ka:na + 2.S.F.	{ (a) ka:n + 2.S.F. (b) ka:n + ga:'id + 2.S.F.
4	See No. 4 table F above	ka:na + 2.S.F.	{ (a) ka:n + 2.S.F. (b) ka:n + ism al-fa:'il
<u>H. THE FUTURE OF BE -ING FORM</u>			
1	An action in progress in the future	{ (a) (sa) + yaku:n + 2.S.F. (b) (sa) + yaku:n + ism al-fa:'il	{ (a) b or (ra:H) + yku:n + 2.S.F. (b) b + yku:n + ga:'id + 2.S.F. (c) b or (ra:H) + yku:n + ism al-fa:'il
2	} See parallel - FORMS in Table F above		
3			
4			

## CHAPTER TWELVE

### EDUCATIONAL IMPLICATIONS

#### I. ANTICIPATED MISTAKES

Before constructing our tables of the mistakes anticipated on the grounds of the detailed contrastive analysis undertaken above, a few remarks are to be made, namely:

- (1) Only the implications arising from the interference of Arabic (M.S.A. or K.A. or both) will be dealt with. Other implications arising from the several other possible causes do not concern us here.
- (2) Only the most prominent mistakes expected will be included in the special test since this is naturally limited by the standards of students to whom it is addressed, namely, those of the final form of the secondary stage. Nevertheless, the said test will include samples of most of the points raised in the detailed contrastive analysis.
- (3) The specific causes of each expected mistake will not always be mentioned since this would be a duplication of the work done and since the Comparative Tables are there for easy reference.
- (4) In the following tables we will mention the mistakes that our students are expected to commit under the influence of Arabic. It is to be remembered, however, that those students have been studying English for seven to eight years and must have overcome some of the difficulties involved. The test will, therefore, show which of the mistakes have persisted throughout the years in spite of the teachers' efforts.
- (5) Such anticipated mistakes will form (as has been our technique so far) our detailed assumptions. In order to validate each assumption, it is enough to find that in the answers to the test items, a considerable number of students have chosen the expected wrong answer; this number need not constitute a majority.

Let us now proceed to build up our table. Table XXIV shows such anticipated mistakes. The first column refers to Comparative Table XXIII

TABLE XXIV

TYPES OF MISTAKES ANTICIPATED UNDERTHE INFLUENCE OF ARABIC

Ref. to Table XXIII	No. of use in that table	Expected Type of Mistake/Choice	Sample Item in Test
A (-S FORM)	3	Use of Present Participle or BE -ING FORM even with verbs that normally resist expansion in English.	1
	6	Two choices expected: -D FORM and BE -ING FORM	2
	7(c)	(Under the influence of K.A.): Use of the Infinitive without TO, or Extra Subject + -S FORM.	3
	8(a)	Either: (a) NOT + -D FORM or : (b) Extra Subject + -S FORM	4
	8(b)	Either: (a) NOT + -S FORM or : (b) NOT + -D FORM	5
B (- D FORM)	1(b)	Use of: -D FORM	6 & 7
	4 }	Use of: was/were + -S FORM,	8
	5 }	Use of: was/were + -S FORM	9
	6	Either: (a) was/were + -S FORM, (b) Present Participle alone, or : (c) - S FORM	10
	7	Use of: -S FORM (with SUPPOSE: also use of <u>Future</u> )	11 12
	8	After WISH: use of - S FORM	13
	9(a)	Either: (a) -S FORM (influence of K.A.) or : (b) -D FORM (influence of M.S.A.)	14
	9(c)	Use of: -D FORM	15
	10(a) }	Use of: -D FORM	16
	10(b) }	Use of: -D FORM	17

TABLE XXIV (contd.)

Ref. to Table XXIII	No. of use in that table	Expected Type of Mistake/Choice	Sample Item in Test
C (Present HAVE -EN FORM)	1	Use of: -D FORM	18
	2	Use of either: (a) - S FORM (b) STILL + Present Participle (c) BE -ING FORM	19
	3	Use of: - D FORM	20
	4	Use of: JUST NOW + -D FORM	21
	5	Use of either: (a) -S FORM (b) SHALL/WILL + Infin. + avoidance of HAVE -EN FORM	22
D (Past HAVE -EN FORM)	1	Use of either: (a) was/were + -D FORM (b) - D FORM only	23
	2	In reported speech: Use of either: (a) - D FORM or (b) was/were + -S FORM	24 & 25
	2	In conditional sentences: Use of either: (a) was/were + -S FORM (b) - D FORM (c) was/were + -D FORM (a weak possibility)	26
	3	Use of: was/were + -S FORM	27
E (Future HAVE -EN FORM)	1	Use of: shall/will + be + -D FORM	28

TABLE XXIV (contd.)

Ref. to Table XXIII	No. of use in that table	Expected Type of Mistake/Choice	Sample Item in Test
F (Present BE -ING FORM)	1	Use of either: (a) Present participle by itself or: (b) - S FORM	29 & 30
	2 & 4	Use of either: (a) Present BE -ING FORM or: (b) Only Present Participle	34, 36 & 37
	3	Use of -S FORM	35
	5(a)	Use of either: (a) Present Participle or: (b) - S FORM	38
	5(b)	Use of either: (a) shall/will (+ not) + Inf. or: (b) am/is/are not going to + Inf.	39
	5(c)	Use of either: (a) shall/will + Inf or: (b) - S FORM	40
G (Past BE -ING FORM)	1	Use of: was/were + -S FORM	31
	4	Use of: was/were + -S FORM  (other mistakes similar to those in table (F) but not included in Test)	8 & 32
H (Future BE -ING FORM)	1	Use of either: (a) am/is/are + -S FORM or: (b) shall/will be + -S FORM  (other parallel mistakes not included in Test)	33

and the sub-divisions A. B. C, etc. and the verb-FORM under discussion. The numbers in the second column refer to the serial number of the verb-function found in Comparative Table XXIII. These will save us the trouble of repeating these functions in detail. The third column shows the mistake or choice expected under each Function and the last column gives the number of the test-item which is meant to reveal the type of mistake anticipated.

On the basis of Tables XXIII and XXIV a special test was constructed to prove (or disprove) the validity of our assumptions. This will now be the object of our attention.

## II. THE TEST

### (1) Lay-out

The test (which can be seen in Appendix XXIII) is of the multiple-choice objective type. It is made up of 40 items distributed over the various verb-tense FORMS as follows:

Section I (Nos. 1 - 5; 5 items): -S FORM (i.e. Simple Present)

Section II (Nos. 6 - 17; 12 items): -D FORM (i.e. Simple Past)

Section III (Nos. 18-22; 5 items): Present HAVE -EN FORM (i.e. Present Perfect)

Section IV (Nos. 23 - 27; 5 items): Past HAVE -EN FORM (i.e. Past Perfect)

Section V (No. 28; 1 item): Future HAVE -EN FORM (i.e. Future Perfect)

Section VI (Nos. 29 - 40; 12 items): BE -ING FORMS (i.e. Progressive)

In each item at least one choice represents the mistake anticipated on the grounds of Arabic interference. The optimum (though not necessarily the only) choice is underlined on the test-paper in the appendix.

The test cannot claim to be comprehensive. In fact several complete aspects of the verb-tense system discussed above are not



included in it. These are mainly: the non-finite FORMS of the verb and the simple future (except when the BE -ING FORM refers to future time, intention, etc.). Furthermore, the more intricate FORMS of the verb are also excluded, since our students, even in the final year of the secondary stage, are not supposed to be acquainted with them.

## (2) Administration

The test was administered to a sample that can be taken to represent the student population of the final form of the secondary stage in Kuwait. It was originally made up of one class from each of twelve (out of twenty) secondary schools, totalling 1084 students: 488 boys and 596 girls. The sample was random and constituted almost equal numbers of Arts and Science students.

For convenience sake, the total number was eventually brought down to the round number 1000 by discarding 84 defective papers on the same grounds employed with the C.C.T. in Part Two of this paper.

## (3) Anticipated Mistakes

Table XXV shows the mistakes expected to be made under the influence of Arabic on each of the test-items. (It is to be borne in mind, however, that the optimum choice may be only one out of two or more possibilities, e.g. item 2, and that the rest may not be altogether wrong choices, as in the last few items.)

## (4) Classification of Results

The detailed information obtained from the answer-sheets has been summarized and classified in two ways in order to facilitate the analysis and interpretation of the data available.

TABLE NO. XXV

MISTAKES EXPECTED ON TEST

Item	Expected Mistake/s	Item	Expected Mistake/s
<u>SECTION I</u>		<u>SECTION IV</u>	
1	a & b	23	b & d
2	a & d	24	c
3	a & b	25	a
4	a & b	26	a, d & c
5	b & d	27	a
<u>SECTION II</u>		<u>SECTION V</u>	
6	a	28	d
7	a	<u>SECTION VI</u>	
8	d	29	c & d
9	a	30	b & c
10	a, b & c	31	a
11	a & d	32	a
12	b & c	33	a & d
13	d	-----	
14	a & b	34	b & c
15	a	35	b
16	a	36	c & d
17	b	37	a & b
<u>SECTION III</u>		-----	
18	a	38	a & b
19	b, c & d	39	b & d
20	a	40	a & d
21	d		
22	d		

Firstly: in Table XXVI below only the correct scores (numbers and percentages) on each item are entered. The table also shows the overall achievement on the whole test as well as on each of the six sections dealing with the main verb-FORMS.

The table shows an overall average achievement of 45.15% on the whole test. It also gives the following average achievements on each of the six sections, arranged in descending order:

Section I	(The Simple Present)	=	58.2%
Section VI	(The Progressive)	=	51.2%
Section III	(The Present Perfect)	=	49.0%
Section IV	(The Past Perfect)	=	46.0%
Section V	(The Future Perfect)	=	38.8%
Section II	(The Simple Past)	=	33.0%

When these are grouped under the three major verb-tense FORMS, we get the following picture:

Sections I & II	(The Simple FORMS)	=	40.4%
Sections III, IV & V	(The Perfect FORMS)	=	46.8%
Section VI	(The Progressive FORMS)	+	51.2%

TABLE XXVI

## Structural Test

## Summary of Correct Scores

Number of Students: 1000

No. of item	Correct Scores				No. of item	Correct Scores			
	In each item		In each section			In each item		In each section	
	No.	% age	No.	% age		No.	% age	No.	% age
<u>I SIMPLE PRESENT</u>					<u>IV PAST PERFECT</u>				
1	420	42.0			23	288	28.8		
2	56	5.6			24	652	65.2		
3	928	92.8			25	316	31.6		
4	876	87.6			26	800	80.0		
5	628	62.8	2908	58.2%	27	248	24.8	2304	46.0%
<u>II SIMPLE PAST</u>					<u>V FUTURE PERFECT</u>				
6	200	20.0			28	388	38.8	388	38.8%
7	404	40.4			<u>VI PROGRESSIVE</u>				
8	236	23.6			29	648	64.8		
9	368	36.8			30	840	84.0		
10	292	29.2			37	572	57.2		
11	224	22.4			32	672	67.2		
12	512	51.2			33	468	46.8	part 1	64.0%
13	516	51.6			34	528	52.8		
14	456	45.6			35	164	16.4		
15	232	23.2			36	768	76.8		
16	352	35.2			37	780	78.0	part 2	54.8%
17	172	17.2	3964	33.0%	38	456	45.6		
<u>III PRESENT PERFECT</u>					39	100	10.0		
18	624	62.4			40	148	14.8	part 3	23.5%
19	772	77.2			<u>on whole section</u>				
20	108	10.8						6144	51.2%
21	728	72.8							
22	220	22.0	2452	49.0%					
TOTAL =					18060				
% Average on whole test = $\frac{18060 \times 100}{40 \times 1000}$					= 45.15%				

Secondly: In Table XXVII below we have, in percentage terms, the total number of students selecting each of the four choices in each item on the test. These data will form the basis of our detailed analysis of the various kinds of mistakes made and of the detailed interpretation of the results which we must apply ourselves to at once.

#### (5) Analysis and Interpretation of Results

Table XXVI above shows that the overall achievement on the whole test is 45.15%. This average, though higher than that attained on some of the other tests in this paper, is to be considered quite low owing to the following reasons:

- a. The sentences used in the present test are all short, straightforward and generally simpler than those which the students on whom the test was conducted actually encounter in their English text-books.
- b. Through<sup>out</sup> the English language course at school the English verb-tense system receives far more attention and emphasis, and figures much more prominently on the examinations, than any other aspect of English syntax.

Consequently the students' command of at least the basic tense FORMS and their functions - as they are presented on the test - should have been almost perfect at the top of the secondary stage; the average achievement should have been in the precincts of 75% - 80%. The fact that such achievement did not reach even the 50% point can only indicate the very great difficulty of the field (and/or inadequate teaching methods).

When we get down to more detail and consider the average achievement attained on the various sections of the test we notice the following:

TABLE XXVII

Structural Test

Average Score on Each Choice

Number of Students = 1000

No. of item	% age of scores on each choice				No. of item	% age of scores on each choice			
	a	b	c	d		a	b	c	d
<u>Section I</u>					<u>Section IV</u>				
1	53.6	2.4	2.0	<u>42.0</u>	23	26.8	21.6	<u>28.8</u>	22.8
2	70.8	7.6	<u>5.6</u>	18.0	24	<u>65.2</u>	20.0	11.2	3.6
3	00.0	6.0	<u>92.8</u>	1.2	25	10.0	33.2	<u>31.6</u>	25.2
4	4.4	8.0	<u>87.6</u>	7.2	26	14.0	<u>80.0</u>	3.2	2.8
5	<u>62.8</u>	4.8	26.4	6.0	27	22.8	8.0	44.4	<u>24.8</u>
<u>Section II</u>					<u>Section V</u>				
6	46.8	10.0	23.2	<u>20.0</u>	28	36.4	3.6	<u>38.8</u>	21.2
7	32.8	21.2	<u>40.4</u>	5.6	<u>Section VI</u>				
8	<u>23.6</u>	64.0	6.4	6.0	29	<u>64.8</u>	6.0	12.0	17.2
9	43.2	3.2	<u>36.8</u>	16.8	30	<u>84.0</u>	5.2	10.8	00.0
10	25.2	5.2	40.4	<u>29.2</u>	31	8.8	20.8	<u>57.2</u>	13.2
11	33.2	17.6	<u>22.4</u>	26.8	32	4.0	23.6	5.2	<u>67.2</u>
12	<u>51.2</u>	13.2	30.8	4.8	33	4.0	9.2	<u>46.8</u>	40.0
13	<u>51.6</u>	12.8	12.4	23.2	- - -	- - -	- - -	- - -	- - -
14	42.8	7.6	<u>45.6</u>	4.0	34	<u>52.8</u>	36.2	4.8	7.2
15	22.8	<u>23.2</u>	12.8	41.2	35	<u>16.4</u>	66.4	10.0	7.2
16	11.2	<u>35.2</u>	32.4	21.2	36	1.2	<u>76.8</u>	20.4	1.6
17	<u>17.2</u>	59.2	17.6	6.0	37	10.8	3.2	8.0	<u>78.0</u>
<u>Section III</u>					- - -	- - -	- - -	- - -	- - -
18	15.6	8.0	<u>62.4</u>	14.0	38	4.0	16.8	<u>45.6</u>	33.6
19	<u>77.2</u>	14.4	4.0	4.4	39	<u>10.0</u>	31.2	15.4	44.4
20	58.8	15.6	14.8	<u>10.8</u>	40	78.0	2.0	<u>14.8</u>	5.2
21	<u>72.8</u>	12.8	8.8	5.6					
22	<u>22.0</u>	45.2	11.6	21.2					

- a. The rate of difficulty seems to be highest with the Simple FORMS, less with the Perfect FORMS and least with the Progressive.

Although it cannot be absolutely verified, this seems to be the logical result of the following fact. The two Simple FORMS are the two basic and most commonly used ones in Arabic, but they do contrast - often quite sharply - with their English counterparts, thus creating ample room for interference and confusion. One of the two FORMS, however, namely: the 2.S.F., seems to create far less difficulty than the other i.e. 1.S.F., (Average scores: 58.2% and 33% respectively.) This must have been made clear by the tables above where fifteen types of mistakes were expected in the field of the 1.S.F. versus 3 to 5 in that of the former.

In the field of the HAVE -EN FORMS, the least common FORM, i.e. the Future, seems to have caused the greatest difficulty (average score: 38.8%) whereas the other two seemed to present almost the same rate of difficulty (average scores: 49% and 46%). The latter average correlates very highly with the difficulty encountered with the whole test (average score: 45.15%). However, we do not believe that this gives a true picture of the situation here. The fact is that, although (as shown by the tables above) the mistakes that occur in the use of the Present HAVE -EN FORM are limited in number, the frequency of their occurrence is so high that they outweigh by this criterion any other mistakes in any one single area in the whole field of English syntax. This is due to the fact that this verb-FORM is not only difficult in itself but it also has no counterpart. (with the same range of meanings that is widely used either in M.S.A. or any current Arabic dialect. It has no counterpart in many other languages of the world and actually constitutes a special problem to foreign learners of English.

Finally, although the BE -ING FORM should theoretically create several problems to Arabic-speaking students, in fact the existence of the "ism al-fa:'il" (which can be employed to cover much of the area of this FORM) alleviates the difficulty considerably.

After these general comments, let us now go into a more detailed study and ascertain where our theoretical expectations have been realized and where not.

#### SECTION I (the -S FORM)

Item 1: I (see) an aeroplane there.

Expected mistakes: "(a) am seeing" and "(b) seeing"

Actually 53.6% of the students chose the wrong answer (a) as expected. (b) seemed to be very odd and unEnglish especially in the presence of (a), and was consequently selected by a significantly small number (2.4%) of the students. (b) is the type of mistake that occurs, through the interference of Arabic, in the very early stages of learning English but that is usually overcome by the strength of teaching and practice. Thus the students seem to have established the BE -ING FORM (not the -ING FORM alone) as the equivalent of the "ism al-fa:'il" when this is used alone to indicate an action in progress.

Item 2: I was sitting in my room, reading, when suddenly the door  
(bursts) open, ... etc.

Expected choices: "(a) burst, came, aimed" and "(d) bursting, coming, aiming"

Actually choice (a) attracted a majority of the students (70.8%) as predicted. Choice (d), however, tempted 18% of the students, a number which though not very great, gains significance from the fact that only 5.6% actually selected the optimum choice (c). Since we have seen in the contrastive analysis above that the 2.S.F. is a very appropriate FORM for this context after "idha: al-fuja:?'iyyah" in



M.S.A. we can conclude that the majority's choice of (a) and (d) is mainly due to the influence of K.A. But we must be on our guard here. Many students may have translated "when" by "'indama:" (an adverbial particle that normally precedes the l.S.F. in this context) in which case choice (a) would be the BEST and in fact the ONLY possibility.

Item 3: I feel hungry; I want (to eat).

Expected mistakes: "(a) I eat", and "(b) eat".

Our expectations were not fulfilled here, as the great majority (92.8%) chose the best answer; NONE opted for (a) and only 6% chose (b).

Presumably interference in this case has been overcome by teaching.

Item 4: Ali (did not go) to the party last night.

Expected mistakes: "(a) not went" and "(b) he not go".

This item has been included in this section of the test (although it does not actually belong to it) because we wanted to find out whether the Arabic past negative that employs the 2.S.F. (the apparent equivalent of the -S FORM) preceded by the negative particle "lam" has any influence on the English parallel structure. This also entailed the inclusion of the "ma: + l.S.F." structure as one of the distractors in this item, since it is also employed both in M.S.A. and K.A.

We should not linger long on this item, however, None of the predicted mistakes seems to have attracted the attention of many students, only 4.4% and 8% choosing (a) and (b) respectively. The great majority (87.6%) went for the optimum choice (c). Another case of interference overcome by practice.

Item 5: It is already 9 o'clock, but the guest (has not arrived) yet.

Expected mistakes: "(b) not arrived" and "(d) not arrive"

This item has also been included in this section for the same reason stated under item (4) above. Again in this case very few students opted for the predicted choices (b) and (d) (4.8% and 6% respectively)

whereas a good majority (62.8%) chose the optimum answer (a). What attracts our attention, however, is the fact that more than a quarter of the student sample (26.4%) went for choice "(c) did not arrive". We need not go very far, however, to look for the reason. This is a case of the confusion of the -D FORM and the Present HAVE -EN FORM which we will encounter later on other test items.

### SUMMARY OF SECTION I

If we disregard items 4 and 5, which do not really belong here, we will get a different picture of the achievement on this section. The average achievement would then come down to 47% which is almost the same as that attained on the whole test. Moreover, all the main mistakes committed proved to be due to Arabic interference, but not all mistakes predicted seem to have persisted until the top of the secondary stage. At least about 50% of the difficulties have been thrashed out during the English course.

### SECTION II (the -D FORM)

Item 6: Twenty aeroplanes are said (to have been shot) down yesterday.

Expected mistake: "(a) were shot".

This is one of the only two examples on the test of the HAVE -EN FORM of a non-finite verb (namely, the infinitive). It has been included here simply because it is one of the very few cases (probably the only one) where the HAVE -EN FORM can refer to a fixed time in the past.

Our expectations came true in this item. Thus, although a minority chose each of the optimum answer (d) (20%), and the other two (c) and (b) (23.2% and 10% respectively), almost half the student sample (46.8%) actually selected (a) under the influence of Arabic.

Item 7: You (must have seen) him yesterday.

Expected mistake: "(a) must saw".

This is the second example of an infinitive HAVE -EN FORM. In this case a greater number (40.4%) than before chose the optimum answer (c) and a smaller number (32.8%) went for the predicted mistake (a). The latter number is still significant owing to the fact that choice "(a) must saw" is a wrong English structure, whereas the one in the previous item, i.e. "were shot" is perfectly all right albeit being the wrong structure for that particular context.

Item 8: While her husband was in the army, she (wrote) to him once a week.

Expected mistake: "(d) was write".

The answers to this item are quite interesting. A very small number (6%) actually selected the predicted mistake (d); but a majority of 64% chose "(b) was writing". (Less than a quarter, 23.6%, selected the optimum choice "a".) The students do not seem to have translated "ka:nat + taktubu" - which is the appropriate Arabic FORM in this context - literally (i.e. word for word) into "was + write". Instead they must have already established the English Past BE -ING FORM as the equivalent of the above mentioned Arabic structure, by virtue of the most common mutual use of both FORMS. This, most probably, accounts for the majority's choice of (b). This assumption may be supported by the analysis of some of the other items on this test.

Item 9: Yesterday, from six to seven, we (listened) to an interesting play on the radio.

Expected mistake: "(a) were listen".

The absence of a Past BE -ING FORM from this item seems to have intrigued the students. Had it been there we would have had a situation similar to that of item 8 above. In its absence, however, the students

seem to have had no choice but to select either the optimum answer (c) (36.8%) or the literal translation of the Arabic "kunna: nastami'", that is the expected choice "(a) were listen" which actually attracted more students (43.2%) than the optimum answer.

Item 10: They sang happily while they (drove) home.

Expected mistakes: "(a) were drive" "(b) drive", and  
"(c) driving"

In spite of the verb "sang" in the main clause, only 29.2% actually chose "(d) drove". The reason may be twofold: on the one hand the Arabic l.S.F. would not fit in here, and on the other hand the students must have associated "while" with the past BE -ING FORM on the basis of the high frequency of the occurrence of the two together. However, the absence of the latter English FORM from the item, but the presence of one part of it, i.e. the -ING FORM in choice (c), and the influence of K.A. which would normally employ the "ism al-fa:'il" in this context - all these factors must have led a considerable number of the students (40.4%) to choose "(c) driving". Slightly over a quarter, however, (25.2%) opted for "(a) were drive", which is the literal - word for word-translation of "ka:nu: yasu:qu:n". Choice (b), which would make the equivalent of the 2.S.F. in a circumstantial clause, did not appeal to more than 5.2% of the sample.

Item 11: I'd rather you (paid) me now.

Expected mistakes: "(a) pay" and "(d) to pay".

The students seem to be almost evenly spread out over the four choices. Only 22.4%, however, went for the optimum choice, whereas greater numbers (33.2% and 26.8%) chose the expected mistakes (a) and (d) respectively. Even "(b) will pay" was able to attract 17.6% of the sample. The cause of this confusion was explained above, the gist of which is the absence of a strongly-established Arabic FORM to fit into

this context. In this particular case the word "now" at the end of the sentence must have added to the students' bafflement.

Item 12: Suppose we (went) to see the show.

Expected mistakes: "(b) go" and "(c) will go".

Item 13: I wish I (knew) the fellow's name, so that I can tell you.

Expected mistake: "(d) know".

Although in item (13) "can" was deliberately inserted instead of the normal "could" in order to make the reference to the present/future (rather than the past) more explicit, such time-reference does not seem to have been clear to the students. Many seem to have thought that both sentences referred to the past. There is also the additional possibility of using the Arabic l.S.F. in the former context (i.e. No. 12), and after "layta" in the latter. Both these factors must have tempted more than half the sample (51.2% and 51.6% respectively) to select the optimum choice in each case. However, other possible Arabic structures must have interfered and made 30.8% choose "(c) will go" in the former item, and 23.2% select "(d) know" in the latter, both predictable mistakes (cf. Comparative Table above).

The next four items in this section were meant to test the influence of certain peculiar functions of the l.S.F. of the Arabic verb on English.

Item 14: God (help) you!

Expected mistakes: "(a) helps" (under the influence of K.A.),  
and "(b) helped" (under the influence of M.S.A.)

K.A. seems to have much more influence in this case, 42.8% actually choosing (a), but a meagre 7.6% opting for (b).

Item 15: I hereby (give) you my daughter in marriage; she is your wife now. Here it was predicted that the favourite mistake would be "(a) gave", (under the influence of C.A. & M.S.A.), since the cliché is still being used in marriage rituals

Strangely enough, however, although 22.8% of the sample did choose (a), almost twice as many (41.2%) actually went for "(d) giving" which could not be anticipated on the grounds of the contrastive study carried out

above. A possible (though not very plausible) explanation may be this: the students may have been thinking in terms of the Present BE -ING FORM, and, in its absence, have chosen (d) which seemed the nearest thing to it. Whatever the cause may be, however, it does not seem to come from Arabic interference.

Item 16: Remember the favours I (have done) to you.

Here it was expected that the main mistake would be "(a) did"

(under the influence of Arabic which was shown not to distinguish very sharply between the -D FORM and the Present HAVE -EN FORM).

Again our expectations have not been fulfilled in this case. In fact only 11.2% of the students opted for the expected mistake (a), but the rest seem to have been confused and consequently spread out over the three other choices almost evenly. The fact, however, is that, because of a misprint, both (b) and (d) appeared as "have done" on the test-paper, that is, both were optimum choices. Thus by adding up the scores attained on both we get 56.4% of the students selecting the optimum choice. Nevertheless, the other 32.4% who selected choice "(c) had done" cannot be accounted for by the influence of Arabic. The reason for this choice should lie elsewhere.

Item 17: Historians (agree) that the very quick spread of Islam was a kind of miracle.

Anticipated mistake: "(b) agreed".

Results did not disappoint us here, and actually 59.2% of the sample chose the mistake predicted through the influence of Arabic.

## SUMMARY OF SECTION II

Only in two cases out of twelve in this section, namely items 15 and 16, Arabic did not seem to play an important role in deciding the mistakes committed by the students, or at least those mistakes could not be accounted for in terms of Arabic interference. This interference accounted for all the major mistakes in the rest of the items. Sometimes

it was the only factor as in items 6, 8, 9, 11, 12, 13, 14 and 17; at other times there were other factors operating simultaneously and either helping to aggravate the situation or to create other types of errors, as in items 7 and 10 in particular. Thus the influence of Arabic is felt strongly in this section. In the cases where M.S.A. and K.A. have similar structures the interference can be said to come from both, but where they diverge K.A. seems to have stronger influence if the sentence or idiom employed is of the very common type, as in item 14. Often, however, the difference between the two results in different kinds of mistakes, as in item 12.

### SECTION III (Present HAVE -EN FORM)

Item 18: Look what you (have done)!!

Expected mistake: "(a) did".

Actually 62.4% got the right choice (c), and a small minority of 15.6% selected the mistake predicted, the other minority of 14% choosing (d).

Item 19: I (have been living) here since 1928.

Expected mistakes: the three other choices, "b, c and d".

Again here a great majority of 77.2% chose the optimum answer (a), the rest were spread out over the three other mistakes, a slightly greater number (14.4%) opting for "(b) am living".

Item 20: I (have been) to the cinema twice this week.

Expected mistake: "(a) went".

Only 10.8% selected the optimum choice, but more than half the students (58.8%) chose the mistake predicted. This is the first instance in this section and the second on the test so far of the utter confusion of the -D FORM and Present HAVE -EN FORM.

Item 21: George (has just gone) out.

Anticipated mistake: "(d) just now went".

Actually the majority (72.8%) selected the optimum choice (a), the others spread out over the three other choices. This use of the Present HAVE -EN FORM is the easiest and the one introduced first to the students

(actually in the first year of learning English in Kuwait). It is not surprising, therefore, if little perplexity occurs here.

Item 22: Wait till I (have finished) my coffee.

Expected mistake: "(d) shall finish".

In fact 22% chose the right answer, and almost as many (21.2%) the expected mistake, but many more (45.2%) went for "(b) finished". This last mistake cannot be explained in terms of Arabic interference. In fact the verb-FORM most acceptable to an Arab student here is the -S FORM because the 2.S.F. of the Arabic verb is the one that fits perfectly in this context. Since the -S FORM has been deliberately avoided in this item, the students seem to have felt lost. But what prompted so many of them to choose the -D FORM remains inexplicable.

### SUMMARY OF SECTION III

As said in the earliest part of this analysis (when commenting on the comparatively high average score attained on this section of the test), it is not the number of different mistakes committed in this area that matters. It is the frequency of occurrence of a major one (as that detected in No. 20 and earlier in No. 5) that makes all the difference. And this test does not aim to examine the measure of frequency of occurrence of any of the mistakes committed.

### SECTION IV (Past HAVE -EN FORM)

Item 23: When we arrived on the field, the match (had) already started.

Expected mistakes: "(b) was" and "(d) no words required".

If the answers to this item mean anything at all, they may denote a state of utter confusion. The fact is that the scores are almost evenly distributed among the four choices (26.8%, 21.6%, 28.8% and 22.8% respectively). The mistakes predicted did each attract a certain proportion of the students, but not large enough to be of any real significance.



Item 24: I was told that he (had gone).

Expected mistake: "(c) went".

Actually the majority (65.2%) picked the optimum choice (a), and only 11.2% the mistake predicted.

This is a good example of teaching emphasis. The Reported Speech is one of those grammatical topics that receive perhaps too much emphasis and attention in Arab schools.

Item 25: They (had known) each other for years when they started to quarrel.

Predicted mistake: "(a) were know".

Though only about one third of the students (31.6%) chose the optimum answer (c), the mistake predicted did not actually attract more than a meagre 10%. Instead, by far a larger number (33.2%) went for choice "(b) were knowing".

This is another instance which supports the assumption made during our analysis of item 8 above, namely: that the students have here avoided the non-English structure "were know" (though it is the literal translation of the Arabic: ka:nu: ya'rifu:na) and opted for "were knowing", the English verb-structure which must have already been equated with the Arabic one.

Item 26: If he (had known) he would have come.

Expected mistakes: the three others a, d and c in order of probability.

The great majority (80%) chose the right answer (b); negligible numbers (3.2% and 2.8%) chose (c) and (d) respectively, and a slightly greater number (though still very small) of 14% selected "(a) knew".

This is another case of teaching emphasis. The three or four main types of conditional sentences are overtaught in our schools with great emphasis on the sequence of tenses, (though, it must be admitted, the

various different temporal, modal and semantic relationships that hold between the two clauses of each of these sentences are not well-taught, nor are they well-understood even by the teachers themselves).

Item 27: I (had hoped) to catch the 8.30 train, but found it was gone.

Expected mistake: "(a) was hope"

The mistake predicted is the literal translation of the Arabic "kuntu a:malu". Although about a quarter of the sample (22.8%) did actually select this choice, almost twice as many (44.4%) chose "(c) was hoping". This is a third instance that reinforces what was suggested earlier (see items 8 and 25 above) about the equation of these two English and Arabic verb-FORMS.

#### SUMMARY OF SECTION IV

It is noticeable that the students scored quite high only on the two items (24 and 26) which exemplify the back-shifting of tenses (i.e. of Present HAVE -EN FORM and -D FORM) in Reported Speech and Conditional Sentences, rather than on those that indicate the time-relationships that the Past HAVE -EN FORM can establish in other kinds of sentences. This is an example of pedagogic emphasis.

In the other items (except No. 23 where there has been almost utter confusion) the type of mistake anticipated on the basis of literal translation of the Arabic verb-structure: ka:na + 2 S.F. did not prove to be the most common one actually committed. Instead, the Arabic structure seemed to elicit the English Past BE -ING FORM which is usually equivalent to it in very many contexts.

## SECTION V (Future HAVE -EN FORM)

Item 28: 'I (shall have written) my homework by ten o'clock tonight.

Expected mistake: "(d) shall be wrote".

Although 21.2% of the students did actually choose the very un-English structure "(d) shall be wrote", a greater number (36.4%) - almost as many as those who picked the right answer (38.8%) - chose the unexpected mistake "(a) have written" which is not easy to explain in terms of Arabic interference. Probably the preposition "by", which has no exact equivalent in Arabic, has something to do with it.

However, we should have had more than one item on this FORM of the verb if we had intended to obtain results of any significance. Nevertheless, the low achievement on this item indicates the difficulty of this FORM which is normally introduced quite late in any English course and insufficiently drilled. In fact it is also one of the least common verb FORMS in everyday English speech.

## SECTION VI (The BE -ING FORM)

This section can be divided into three major parts:

Part 1: Items 29 to 33: which deal with the normal, very common functions of the Present, Past and Future BE -ING FORMS respectively.

Part 2: Items 34 to 37: which handle the English verbs that normally resist expansion, and

Part 3: Items 38 to 40: which deal with certain uses of the Present BE -ING FORM when it implies some futuro-reference. We will analyze the items according to this grouping system.

### Part 1

Item 29: Ahmad (is sitting) in a comfortable chair, reading a book.

Expected mistakes: "(c) sitting, and "(d) sits".

A majority of 64.8% chose the correct answer (a), whereas the

anticipated mistakes (c) and (d) attracted only the small numbers of 12% and 17.2% respectively.

Item 30: Why are you in such a hurry? Where (are you going?)

Expected mistakes: "(b) you go" and "(c) do you go".

Again, the vast majority (84%) chose the right answer, and only the very small numbers of 5.2% and 10.8% chose the anticipated mistakes (b) and (c) respectively.

These two items cover the simplest and most straightforward use of the present BE -ING FORM. The students seem to have grown out of the confusion between "be + sitting" and "sitting" by itself (see also item 1 above). They also seem to have overcome the interference coming from the 2.S.F. of the Arabic verb which is, in most cases, the equivalent of the English Present BE -ING FORM. Whether this applies to the English verbs which resist expansion will have to be seen in our analysis of items 34 - 37 below.

Item 31: When she returned, the servants (were clearing) the table.

Anticipated mistake: "(a) were clear"

Actual performance: 57.2% choosing correct answer; only 8.8% choosing the anticipated mistake (a) but more (20.8%) going for "(a) were clear". Possible explanation: The majority choosing the right answer may have been under the influence of the assumption made above and supported by three cases, namely: 8, 25 and 27, about the equation of the Arabic: ka:na + 2.S.F. with the English Past BE -ING FORM.

The choice of "(b) were cleared" can be explained only if we suppose - rightly of course - that the Past HAVE -EN FORM is a possibility in this context owing to the absence of an adverbial like "still", for instance, from the sentence. The students might have taken the time-relationship to be the one that would in this case hold between the two Past FORMS. The Arabic verb-structure in this context would be: ka:na + qad + 1.S.F. which can be literally translated into

was/were + -D FORM, i.e. the one that can actually be seen in choice (b) of this item. This explanation may be laboured and far-fetched, but it is at least a possibility.

Item 32: He (used to write) two letters every week.

Anticipated mistake: "(a) was write".

Expectations unfulfilled. The majority (67.2%) chose the right answer, but only 4% went for the anticipated mistake (a). Instead 23.6% selected "(b) was writing".

This should be easy to explain in the same terms employed above in Nos. 8, 25, 27 and 31.

The difficulty encountered by the students in dealing with the normal use of the Past HAVE -EN FORM does not seem to be very great, as it has become evident from the results of items 31 and 32.

Item 33: In another year I (shall be growing) tea in Ceylon.

Expected mistakes: "(a) am grow", and "(d) shall be grow"

Achievement on this item was lower (46.8%) than on the last four. This is, of course, a far less common FORM, is introduced late in an English course and is insufficiently drilled. The second/anticipated mistake (d) attracted a considerable number of the students (40%) probably because the reference to futurity in it is more explicit than the former which only 4% chose. The mistake is explicable in terms of Arabic interference.

This item concludes the first part of this section. The next four items try to investigate the area where the English verb does not normally accept expansion, whereas the Arabic parallel verbs were shown above not to resist it.

## Part 2

Item 34: I (feel) tired.

Expected choices: "(b) am feeling" and "(c) feeling".

Actual performance: 52.8% answered correctly. Only 4.8% choosing "(c) feeling" - for reasons already given - in items 1 and 30 above - but 36.2% choosing "(b) am feeling" under the influence of Arabic: sha:'ir.

Item 35: He (is always finding) fault with whatever I do.

Expected mistake: "(b) always finds".

Actual performance: low rate of achievement (only 16.4%), but majority (66.4%) choosing anticipated mistake. The usage is strange to our students, and the mistake favoured is made under the influence of Arabic, (both M.S.A. and K.A.).

Item 36: (Do you see) that house over there?

Expected mistakes: "(c) Are you seeing?" and "(d) You seeing?"

Actual performance: The majority (76.8%) choosing correct answer; very few indeed (1.6%) choosing (d), for reasons already given, but 20.4% opting for (c). Again this mistake is made under the influence of Arabic, this time K.A.: sha:yef (= ism fa:'il) rather than M.S.A.: tara: (= 2.S.F.)

Item 37: I (know) you are right.

Anticipated mistakes: "(a) am knowing" and "(b) knowing"

Actual performance: The majority (78%) choosing the right answer, very few (3.2%) choosing (b) - for the same reason already given - and only 10.8% choosing (a). The smaller number making the mistake this time is due to the fact that in K.A. the ism al-fa:'il is not used in this context, though it is an alternative to the 2.S.F. in M.S.A. (see Contrastive Analysis above).

On part 2 of this section (except for No. 35, which is a special case) achievement has been quite good. The mistake committed in each case was due to the influence of Arabic, the number committing it increasing when both M.S.A. and K.A. agreed on the FORM to be used in the particular context.

Part 3

Item 38: I (am going) there next week.

Expected mistakes: "(a) going" and "(b) go".

Only 45.6% selected the optimum choice (c). Very few (4%) chose (a) - for the same reason given above -; only 16.8% opted for the second of the anticipated mistakes "(b) go", but 33.6% chose the unexpected one "(d) am going to go".

The results are not easy to interpret. Both M.S.A. and K.A. do not strongly encourage the choice of the mistake "(b) go", and the actual number (16.8%) choosing it is, therefore, expectedly low. But the selection of "(d) going to go" by more than one third of the sample remains a dilemma unless we interpret it in terms of the fact that the Arabic: ra:yeH (the equivalent of "going to") is the one very commonly used in K.A. by the new generation with all sorts of verbs in reference to futurity. This may be the reason for choosing the English "going to" though both "going to go" and "ra:yeH aru:H" sound awkward in the two languages.

Item 39: I (am not paying) a dinner for a worthless article like this.

Expected choices: "(b) shall not pay" and "(d) am not going to pay".

Actual performance: prediction accurate. Only 10% selected the correct answer; but 31.2% and 44.4% chose the expected mistakes (b) and (d) respectively. The students seemed to have missed the element of determination NOW which is implied by the Present BE -ING FORM here.

Item 40: I (am taking) the children to the Zoo on Friday.

Expected choices: "(a) shall take" and "(d) take".

Actual performance: Bad achievement (14.8%) and majority (78%) choosing (a) - the explicit future - but very few (5.2%) picking (d). Arabic, both M.S.A. and K.A. must have influenced the choice of (a);

and the students have again missed the idea of "present arrangement for the future" that the present BE -ING FORM implies in the context.

Achievement on part 3 has been quite low, not only owing to the influence of Arabic, but also because these functions of the present BE -ING FORM may not in fact have been presented to the students at all.

#### SUMMARY OF SECTION VI

Overall average achievement on each part of this section (64%, 54.8% and 23.5% on parts 1, 2 and 3 respectively; see Table XXVI) show an increasing rate of difficulty from part 1 - which seems to be reasonably easy -, to part 2 - still not extremely difficult -, to part 3 - the most difficult of all. This is to be expected if we bear in mind the innate difficulty of each part, irrespective of who the students taking the test are. Part 1 consists of the most common, part 2 of the less common and part 3 of the least common functions of the BE -ING FORM. Thus we might have got the same ratio of results if any other students had tried their hand at this section of the test.

On examination of the types of mistakes committed we notice the following:

- (a) In almost each case, at least one of the mistakes expected to arise from the interference of Arabic (either M.S.A. or K.A. or both) did actually occur.
- (b) When both M.S.A. and K.A. agreed on the use of one Arabic FORM of the verb, the possibility of making one and the same mistake grows stronger. In case of difference between the two, confusion is usually spread out over two or more alternative types of mistake.
- (c) The confusion between the BE -ING FORM and the -ING FORM under the influence of the Arabic "ism al-fa:'il" seems to be very little at this advanced stage of the English course. It may be detected in greater abundance at a much earlier stage.



- (d) The Past BE -ING FORM seems to be equated by the students with the Arabic: ka:na + 2.S.F. Therefore the tendency to translate the latter literally and get the English structure: was/were + -S FORM seems to have been overcome.
- (e) Because the Arabic: ka:na + 2.S.F. can be the equivalent of both: used to + infinitive, and Past BE -ING FORM, depending on the context, there seems to be a strong tendency to confuse the two, giving priority of usage to the latter even in the context appropriate for the former.
- (f) With the English verbs that do not normally accept expansion, there does not seem to be very much trouble, probably because these verbs are taught as such, or perhaps because the Arabic 2.S.F. can always easily fit in the context requiring any of these verbs.
- (g) Finally, since there are at least two ways in English in which futurity can be explicitly referred to, the students do not seem to favour the use of the BE -ING FORM (or the -S FORM) for the purpose. The very fine shades of meaning implied by the use of the BE -ING FORM in some of these contexts seem out of reach of the students at this stage.

### III. FINAL REMARKS ON THE VERB-TENSE SYSTEM

Not much can be said over and above what has already been mentioned in the conclusions to each section of the test. Only a few general remarks may be of some significance.

The aspect of the verb-system that has been dealt with in Part IV is quite simple compared to those involved in the more advanced FORMS and structures. Nevertheless, it has been shown how complex that system is and how varied the types of confusion can be. Arabic interference has also been proved to be an important cause of confusion to Arabic-speaking students, and to be, to some extent, predictable. This, of

course, should not blind us to the fact that this is not the only cause of difficulty - it has simply been the one most concentrated on in this investigation (see final remarks below). We hope it has also been made clear that expectations based solely on contrastive analysis can be wrong and, therefore, cannot be considered reliable unless they have been validated by means of actual field-testing. In more than one case it has been demonstrated that a certain structure in one language is equated to another in the other language, not on the basis of literal translation of constituent element for constituent element within the structure, but by comparison of the contexts in which the structures occur in the course of teaching the two languages. In other cases interference anticipated on the basis of contrastive analysis proved to have been overcome by continuous drill of the accurate pattern. What proportion of mistakes is due to Arabic interference, and how many of them are got rid of by force of teaching cannot be answered here; they require a separate study. Suffice it to say here that quite a number even of what seem to be elementary mistakes do persist in a weak or a strong form until the very top of the secondary stage.

#### IV. REMARKS ON THE WHOLE STUDY AND RECOMMENDATIONS

Remarks have been made on each chapter and part of this study. In some cases, recommendations were also made. Here are a few general and final notes.

1. The part of this paper dealing with culture in relation to language has shown that without a good grasp of the cultural background of the foreign language it is very difficult to master the language either for receptive or productive purposes. Not only the vocabulary, but even the structure of any language may be culturally oriented.

Thus, although mass media of all sorts do help nowadays towards the cultural orientation of people all over the world and towards the creation of the international citizen, there is always the danger of deliberately inaccurate propaganda and indoctrination. It is, therefore, recommended that English as the first foreign language in Kuwait should - as far as that is practically possible and in so far as certain strong nationalistic feelings may permit - be taught against its own cultural background. The elements that are strongly objectionable to the local culture can be avoided; furthermore, when one is dealing with certain aspects of life that are common to all cultures, the local culture can form the background. The way French is being taught all over the world is a good example.

2. In Part III we have seen that word-composition (or compounding) is an essential way of word-making in English, (whereas it is not so in Arabic), and that the systems underlying what we called "prepositional idioms" are different in the two languages.

It was recommended above that some sort of grouping of English compounds can be undertaken. This should not be taken to imply that such groups are to be taught by means of rote-memorization. On the contrary, there are several kinds of drills that can be constructed in order to explicate the syntactic and semantic relations that hold

between the elements of compounds; e.g.

Drill 1: S. What do you call the house where the mad are kept?

R. A madhouse.

S. What do you call the room where the sick are kept?

R. A sick-room.

S. What do you call the shop where sweets are sold?

R. A sweet-shop

and so on.

Drill 2: S. A male servant is called ....

R. A man-servant.

S. A female servant is called ....

R. A maid-servant.

S. A male elephant is called ....

R. A bull-elephant.

S. A female elephant is called ...

R. A cow-elephant.

and so on.

Drill 3: S. What is a walking-stick used for?

R. It is used for walking.

S. What is a knitting-needle used for?

R. It is used for knitting.

S. What is a swimming-pool used for?

R. It is used for swimming.

and so on.

These are only very simple and crude examples. Better ones can certainly be devised. But the principle on which they are to be based is the same exemplified by the drills given above.

3. Prepositions and prepositional idioms are more difficult to handle. Each language has its own highly complicated prepositional

system which often overlaps or is sometimes quite similar to the other, but quite often diverges widely. We have dealt with a very limited part of that system. But it has been sufficient to show us that if the two systems are adequately contrasted, great use may be made of the similarities between some of their elements, and special emphasis laid on areas of expected interference. The manner in which prepositions have been dealt with so far in English books used in Kuwait (and probably in the rest of the Arab World) has been haphazard and most unsatisfactory. Something on the lines suggested above must be done in this area.

On the other hand "prepositional idioms" are probably easier to deal with. A great part of the difficulty, we believe, can be overcome if these idioms are taught with insistence on the preposition commonly associated with the other lexical item. In other words we should not teach words like "laugh, angry, prevent, composed" etc. as such, but try to present them simultaneously with the prepositions "at, with, from, of" etc. and insist on their being always used with these prepositions - unless, of course, they are to be used by themselves or require other prepositions in different contexts. This, of course, applies even more strongly to the less regular of these idioms, such as: "in the morning, afternoon, etc" but "at night, at sun-rise, at dawn, etc."

- ✓4. The English verb-system should be graded by the text-book writer and introduced by the teacher with full awareness of the implications aroused by Arabic interference. Points of expected interference and confusion should receive exceptional attention and extra drills. This is not, of course, the same as saying that the pupils should be made aware of such implications. In fact, in the early stages any thoughts of this kind should be kept a long distance from the students. Only much later and in the case of certain

persistent mistakes can the students be let into the area of contrastive analysis, and even at this stage, the field should be trodden with extra special care.

5. The final general remarks that must be made are the following:

It is neither safe nor wise for a language teacher or a language-course writer to base his work solely on the findings of theoretical contrastive analysis of any sort - as many have been doing for the last decade or two. Contrastive analysis is useful for the prediction of certain areas of interference. But this prediction - as we have seen - is not wholly reliable. Even after verification by means of findings from field-work, this should not be considered the sole criterion of the easiness or difficulty of the foreign language in question. For one thing, it is not only the differences between languages that count. Similarities may as well be proved to have an interfering effect. In fact, as Lee (speaking in gestaltic terms) puts it: "very great dissimilarity may help to lift the learner clear, so to speak, of his previous language configuration, of his customary way of looking at the world through language .... and may place him in a fresh orbit."<sup>1</sup>

Furthermore, still linguistically speaking, interference may come from the foreign language itself by the application of analogy to what has already been learnt. (This is similar to the practice noticed among children learning their mother tongue.). We should never forget also that each language has its own generic nature, peculiar to it, which necessitates the existence of certain areas of difficulty, especially in the most complicated area of MEANING, where misunderstanding may cause wars to be declared and millions of people to be killed.

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1 W. R. Lee, "Thoughts on Contrastive Linguistics in the Context of Language Teaching", Monograph Series on Languages and Linguistics, No. 21, 1968 (Washington D.C.: Georgetown University), p. 188.

Moreover, one should always keep in mind the fact that the linguistic element is not the only interfering factor in language learning. Culture is as important, so is pedagogy. Both the calibre and capability of the teacher and the methods of teaching the native as well as the foreign language are also to be taken into consideration. The importance of context to the meaning of lexical items and the functions of verb-tenses cannot be over-emphasized. Finally, the feasibility of actually using the foreign language in living, everyday situations is a very helpful factor.

One should consider these and any other relevant factors, e.g. the students' motivation, when one is teaching the foreign language or planning a course for teaching it. Language is undoubtedly the most useful of man's gifts, but it is also the most complicated, and it cannot, therefore, be approached from only one angle.

**APPENDICES**  
**and**  
**BIBLIOGRAPHY**



APPENDIX I

STATE OF KUWAIT

MINISTRY OF EDUCATION

ENGLISH LANGUAGE SYLLABUSFOR GENERAL EDUCATION1970-1971A. INTERMEDIATE SCHOOLS

## I. GENERAL AIMS ..... (p. 12)

Besides the general aims of the curriculum of the Intermediate Stage as a whole, which aims should apply to all subjects on the school syllabus, the general objectives of teaching English are:

1. To help the students acquire a wider culture.
2. To enable them to share in the rapid development of knowledge, and in the development of their own country and the rest of the Arab World.
3. To enable them to share in the promotion of peace and order in the whole world.

The English course consequently aims at producing a cultured and useful citizen by enabling him to understand and use English with a certain measure of proficiency.

II. SPECIFIC AIMS

The pupils, after four years of English instruction, are expected to be able to:

1. Understand simple spoken English;
2. Speak simple living English with some fluency;
3. Read and understand simple English; and
4. Write a short paragraph on a familiar subject.

B. SECONDARY SCHOOLSI. GENERAL AND SPECIFIC AIMS ..... (p. 66)

English, like any other language, is not an end in itself; but a means to an end. It is primarily and basically a means of expression and communication among human beings, and as such is always capable of serving the cause of peace in the world. Moreover, it is the window through which people can see into their own and into other people's culture. Thus, with other subjects on the school curriculum, the general aim of teaching a foreign language is to help create the good national and world citizen who is capable of shouldering his responsibilities and performing his duties efficiently and conscientiously.

The particular purpose of teaching English in secondary schools is to help students further in the mastery of the fundamental language skills, namely: comprehension and expression, both oral and written. A secondary school graduate is expected to be able, not only to express himself fluently and accurately in everyday English, but to read with care and understanding those text-books he is going to use when he or she joins the university or a higher institute of education.

APPENDIX IIENGLISH BOOKS PRESCRIBED FOR THE SCHOOL YEAR 1971-1972INTERMEDIATE SCHOOLS

Author	Book	Publisher
<u>First Intermediate</u>		
Allen & Cooke	1. Living English for the Arab World (P.BI)	Longmans
"	2. Living English for the Arab World (T.BI)	"
Longmans	3. Flash Cards	"
"	4. Living English Handwriting, BK1, Part <u>A</u>	"
"	5. Living English Handwriting, BK1, Part <u>B</u>	"
	6. Wall-Pictures. AI. BI. CI	A.V.A.Dept.
"	7. English Cards	"
<u>Second Intermediate</u>		
Allen & Cooke	1. Living English for the Arab World (P.BII)	Longmans
"	2. Living English for the Arab World (T.BII)	"
Longmans	3. Living English Handwriting BK2	"
Donn Byrne	4. The Prisoners (Structural Readers Stage I)	"
A. Eyre	5. Green Island (Structural Readers Stage I)	"
	6. Wall Pictures: A2. B2. C2	A.V.A.Dept.
<u>Third Intermediate</u>		
Allen & Cooke	1. Living English for the Arab World (P.BIII)	Longmans
"	2. Living English for the Arab World (T.BIII)	"
Longmans	3. Living English Handwriting BK. 3	"
"	4. Hamad the Diver (Structural Readers Stage 2)	"
L.G.Alexander	5. Worth a Fortune (Structural Readers Stage 2)	"
Ronald John	6. Comprehension and Exercises in English	Univ.London Pr.
L. Chapman	7. English Composition for Beginners	Longmans
A.W. Frisby	8. Longman's First English Dictionary	"

ENGLISH BOOKS PRESCRIBED FOR THE SCHOOL YEAR 1971-1972INTERMEDIATE SCHOOLS

Author	Book	Publisher
	<u>Fourth Intermediate</u>	
Allen & Cooke	1. Living English for the Arab World (P.BIV)	Longmans
"	2. Living English for the Arab World (T:BIV)	"
-	3. Tales from Arab History (Str. Readers St.3)	"
Jules Verne	4. Round the World in Eighty Days (Str. Readers St.3)	"
L.A.Hill	5. Elementary Comprehension Pieces	O.U.P.
L. Chapman	6. English Composition for Beginners	Longmans
A.W.Frisby	7. Longman's First English Dictionary	"

ENGLISH BOOKS PRESCRIBED FOR THE SCHOOL YEAR 1971-1972SECONDARY SCHOOLS

Author	Book	Publisher
<u>First Secondary</u>		
W.S. Allen	1. Living English Secondary Course (P.BI)	Longmans
"	2. Living English Secondary Course (T.BI)	"
Heaton & Methold	3. Effective Comprehension (B.II)	"
J. Buchan	4. The Thirty Nine Steps (Str. Readers St.4)	"
A. Hope	5. The Prisoner of Zenda (Str. Readers St.4)	"
D.H. Spenser	6. Guided Composition Exercises	"
M. West	7. A New Method English Dictionary	"
<u>Second Secondary</u>		
W.S. Allen	1. Living English Secondary Course (P.BII)	Longmans
"	2. Living English Secondary Course (T.BII)	"
Heaton & Methold	3. Effective Comprehension (B.III)	"
Mark Twain	4. The Adventures of Tom Sawyer (Str. Rs.5)	"
Thornley	5. Modern Short Stories (Str. Readers St.6)	"
D.H.Spenser	6.Guided Composition Exercises	"
M. West	7. A New Method English Dictionary	"
<u>Third Secondary (Science Section)</u>		
W.S. Allen	1.Living English Secondary Course(P.BIII)	Longmans
W.S. Allen	2. Living English Secondary Course (T.BIII)	"
David Cobb	3.Constructive Comprehension	"
A. Cronin	4. The Citadel (L.S.E.S.)	"
Jupp & Milne	5. Guided Course in English Composition (P.B)	Heinemann
"	6. Guided Course in English Composition (T.B)	"
Hornby & Parnwell	7. An English Reader's Dictionary	O.U.P.

ENGLISH BOOKS PRESCRIBED FOR THE SCHOOL YEAR 1971-1972SECONDARY SCHOOLS

Author	Book	Publisher
	<u>Third Secondary (Arts Section)</u>	
W.S. Allen	1. Living English Secondary Course (P.B.III)	Longmans
"	2. Living English Secondary Course (T.B.III)	"
David Cobb	3. Constructive Comprehension	"
-	4. British and American Short Stories (L.S.E.S)	"
Jupp & Milne	5. Guided Course in English Composition (P.B)	Heinemann
"	6. Guided Course in English Composition (T.B)	"
Hornby & Parnwell	7. An English Reader's Dictionary	O.U.P.
	<u>Third Secondary (Arts: Second Foreign Language)</u>	
Candlin	1. Present Day English for Foreign Students (P.BI)	Univ. London Pr.
Candlin	2. Present Day English for Foreign Students (TBI) (T.BI)	"
	<u>Fourth Secondary (Science Section)</u>	
Thornley	1 Scientific English Practice	Longmans
John Munby	2. Read and Think	"
Thornley	3. Stories from Many Lands (Bridge Series)	"
W.S. Allen	4. Living English Structure	"
Jupp & Milne	5. Guided Course in English Composition (P.B)	Heinemann
"	6. Guided Course in English Composition (T.B)	"
Hornby & Parnwell	7. An English Reader's Dictionary	O.U.P.

ENGLISH BOOKS PRESCRIBED FOR THE SCHOOL YEAR 1971-1972SECONDARY SCHOOLS

Author	Book	Publisher
	<u>Fourth Secondary (Arts Section)</u>	
Thornley	1. Advanced Comprehension and Appreciation Pieces	O.U.P.
John Munby	2. Read and Think	Longmans
Thornley	3. Stories from Many Lands (Bridge Series)	L "
W.S. Allen	4. Living English Structure	"
Jupp & Milne	5. Guided Course in English Composition (P.B)	Heinemann
"	6. Guided Course in English Composition (T.B)	"
Hornby & Parnwell	7. An English Reader's Dictionary	O.U.P.
	<u>Fourth Secondary (Arts:Second Foreign Language)</u>	
Candlin	1. Present Day English for Foreign Students (P.BII)	Univ. London Pr.
"	2. Present Day English for Foreign Students ( .BII)	"

APPENDIX III

A MAP OF CULTURE

IMAGE REDACTED DUE TO THIRD PARTY RIGHTS OR OTHER LEGAL ISSUES



APPENDIX IVCROSS-CULTURAL TEST

Directions: 1. Encircle the BEST item from (a, b, c and d) below.

2. If you do not know the best answer, write "I don't know" in the space left against the letter e.

---

1. Language used by Englishmen in ordinary conversation
  - a. is very polite at all times.
  - b. depends on the situation but is usually polite.
  - c. is impolite in most cases.
  - d. is pretty rough especially when used with foreigners.
  - e.
2. When two Englishmen going along the street bump into each other accidentally
  - a. each of them says "sorry" and goes on his way.
  - b. each looks angrily at the other but says nothing.
  - c. each says "Are you blind? You should be more careful!"
  - d. they say nothing, do nothing, but go on their way.
  - e.
3. An English young man addressing an older person
  - a. always uses "sir" in his conversation.
  - b. uses the normal language he uses with his friends.
  - c. never uses "sir" in his conversation.
  - d. is usually polite but uses no special mode of address.
  - e.
4. If an Englishman is insulted, he
  - a. usually keeps quiet and says nothing.
  - b. always fights the person who has caused the insult.
  - c. may return the insult or fight or behave otherwise.
  - d. usually returns the insult but never fights.
  - e.

5. When two Englishmen meet, they usually (X)
- a. shake hands.
  - b. embrace.
  - c. pat each other on the shoulder or the back.
  - d. say "hallo" or a similar word or greeting.
  - e.
6. In England, when two people are introduced to each other for the first time, one of them says "How do you do?"; the other replies
- a. How are you?
  - b. Fine, thank you.
  - c. How do you do?
  - d. Pleased to meet you.
  - e.
7. In English speech, and depending on the situation, "Good morning", for instance
- a. may sometimes mean "Good-bye".
  - b. is used only when two people meet in the morning.
  - c. can be used as a greeting from morning till evening.
  - d. never means "Goodbye".
  - e.
8. You can begin to call an Englishman by his first name, if he is your age (X)
- a. when you meet him for the first time.
  - b. not before a year or so after your acquaintance.
  - c. after becoming well acquainted and usually after asking permission.
  - d. after a very long time and only if you become very close friends.
  - e.

9. In English conversation among friends and good acquaintances, if one of the speakers uses the expression "Nonsense" or "How foolish of you" at the beginning of a sentence
- a. he is actually insulting the person addressed.
  - b. he means "You are mad".
  - c. he wants to show that he is displeased.
  - d. he does not mean to insult at all.
  - e.
10. In addressing women in England, the word "madam" is used (X)
- a. When speaking to a married or an unmarried woman
  - b. only when speaking to a married woman.
  - c. only when speaking to an unmarried woman.
  - d. when speaking to all females including very young girls.
  - e.
11. The Queen of England
- a. is the actual ruler of the country.
  - b. rules the country with the help of the parliament.
  - c. is only a figurehead with no real power.
  - d. can dissolve the parliament whenever she wishes to do so.
  - e.
12. In English society
- a. the division of classes is very rigid.
  - b. there is no class system at all.
  - c. nobody can move from one class to the other.
  - d. people can move from one class to the other, though not very easily.
  - e.

13. In English life
- a. the CLUB is a very noticeable phenomenon.
  - b. there are very few clubs of any sort.
  - c. clubs are strictly based on class system.
  - d. all clubs are sports clubs.
  - e.
14. The "PUB" in England is
- a. a disreputable place; that is why women rarely go there.
  - b. a place where people very often get drunk.
  - c. a pleasant place where people meet, drink and talk.
  - d. a place where only women meet and chat.
  - e.
15. In England, a very old parent (X)
- a. is always very welcome to live with the son or the daughter.
  - b. never lives with the son or the daughter.
  - c. is always sent away to live in an "Old People's Home".
  - d. usually lives alone or in an "Old People's Home".
  - e.
16. For an old English man or woman, to work in a restaurant, office, shop, cinema, hotel, etc.
- a. is considered shameful.
  - b. is quite natural.
  - c. is not possible.
  - d. is very unusual.
  - e.
17. English people have three meals a day; the main meal is
- a. breakfast (morning meal).
  - b. afternoon tea.
  - c. dinner (evening meal).
  - d. lunch (midday meal).
  - e.

18. At breakfast English people usually have (X)
- a. eggs, meat or fish, butter and marmalade.
  - b. bread and butter and marmalade only.
  - c. eggs, cheese and marmalade.
  - d. only fish or meat.
  - e.
19. At meal-time English people
- a. usually avoid unpleasant subjects.
  - b. talk normally even on unpleasant topics.
  - c. discuss important matters.
  - d. discuss business and work in particular.
  - e.
20. In England shopping is generally done by
- a. the head of the family.
  - b. the house-wife.
  - c. one of the children.
  - d. the servant.
  - e.
21. English people are
- a. generally very hospitable.
  - b. reasonably hospitable and nice.
  - c. very inhospitable.
  - d. indifferent; they rarely invite anybody for a meal.
  - e.
22. Bargaining in England (X)
- a. is very common.
  - b. takes place only in big business.
  - c. is not known at all.
  - d. is considered very impolite.
  - e.

23. When an Englishman offers somebody "a drink", this usually means
- a. tea.
  - b. coffee. (X)
  - c. an alcoholic drink
  - d. a soft drink.
  - e.
24. In present-day English society
- a. men and women have the same rights.
  - b. men have more rights than women.
  - c. women have more rights than men.
  - d. men are paid more than women for the same jobs.
  - e.
25. An English girl of 21
- a. must consult only her mother in the choice of her husband.
  - b. must consult both her parents before getting married.
  - c. cannot actually get married without her parents' approval.
  - d. can choose her husband without consulting her parents at all.
  - e.
26. Young English men and women
- a. are not allowed to mix freely at the university.
  - b. can go out freely together before marriage.
  - c. cannot mix freely in the secondary school.
  - d. can live together as man and wife without marriage.
  - e.
27. In English every-day life it is normal to see
- a. a young man embracing a young woman in public.
  - b. two young men embrace each other in public.
  - c. two women embracing each other in public.
  - d. a brother and sister embracing in public.
  - e.

28. In modern England
- a. divorce is found only in non-Christian communities.
  - b. divorce is difficult to get but is quite common.
  - c. Christians can never get a divorce.
  - d. the rate of divorce is higher than in other Christian countries.
  - e.
29. When English men and women meet together, they
- a. never refer to sex.
  - b. are very reserved in their reference to sex.
  - c. talk freely about sex as about anything else.
  - d. discuss only sex.
  - e.
30. An English girl of 17 or 18
- a. can leave her parents and live by herself.
  - b. must live with her parents.
  - c. can leave her parents but must live with some relatives.
  - d. never lives with her parents.
  - e.
31. An English girl
- a. can have sexual experience before marriage.
  - b. is severely punished for sexual experience before marriage.
  - c. does not like to have sexual experience before marriage.
  - d. cannot get married if she has had sexual experience before marriage.
  - e.
32. English wives are
- a. never unfaithful to their husbands.
  - b. more faithful to their husbands than their husbands are to them.
  - c. immediately divorced if they are unfaithful to their husbands.
  - d. are generally quite faithful.
  - e.

33. For an English girl to go abroad by herself (on a tour, for instance)
- a. is quite normal
  - b. is very unusual.
  - c. never happens.
  - d. is preferred to going in a group.
  - e.
34. While queuing for a bus in London, a man pinches an English girl; what does the girl normally do?
- a. she looks back angrily but does nothing else.
  - b. she keeps quiet as if nothing has happened.
  - c. she takes off her shoe and hits the man with it.
  - d. it depends: if the man is young and attractive, she may even smile to him.
  - e.
35. A young English couple can
- a. get married only in the Church.
  - b. get married either in the Church or in a special office.
  - c. get married only in a special office.
  - d. get married in an office or in a court of justice.
  - e.
36. In present-day England, those men who wear their hair very long
- a. include almost everybody: old and young.
  - b. are only the very old people.
  - c. are a minority of the people; usually young.
  - d. include all school-children.
  - e.



37. At dinner-time in England
- a. the head of the family usually sits at the head of the table.
  - b. only the wife sits at the head of the table.
  - c. anybody can sit anywhere.
  - d. the eldest son only can sit at the head of the table.
  - e.
38. England is nowadays changing to the decimal system in money;  
English people in general (X)
- a. are very happy at the change.
  - b. are very upset by the change.
  - c. would rather keep to the old system.
  - d. are preparing to fight against the change.
  - e.
39. If an Englishman suddenly falls ill and has to be taken to the  
hospital his next-door neighbour
- a. must take him in his car or in a taxi-cab.
  - b. does nothing, and does not even care.
  - c. only rings for an ambulance; he may not even do that.
  - d. may take him to hospital, but does not feel compelled to do so.
  - e.
40. Churches in England
- a. must all face Jerusalem.
  - b. can face any direction.
  - c. must face Rome.
  - d. can face Jerusalem or Rome but no other direction.
  - e.

41. If you are talking to an Englishman who is not your friend
- a. you must stand about a yard away from him. (X)
  - b. you can stand very close to him, if you wish.
  - c. you can put your hand on his shoulder and whisper in his ear.
  - d. you must stand at least two yards away from him.
  - e.
42. In a well-to-do English house, the hall is
- a. the largest room where important parties are usually held.
  - b. an ordinary room where members of the family usually sit.
  - c. a very small room for coats, umbrellas, etc., at the entrance.
  - d. the large room where visitors are received.
  - e.
43. In a well-do-do English house the drawing room is
- a. the room used for drawing pictures.
  - b. the room where formal visitors are received.
  - c. the same as the sitting room.
  - d. the largest bedroom in the house.
  - e.
44. In English society
- a. old people are more respected than young people.
  - b. young people are more respected than old people.
  - c. respect depends on the person's position.
  - d. everybody respects everybody else.
  - e.
45. In an English restaurant
- a. the customer who arrives first is served first.
  - b. the waiter serves people as he finds fit.
  - c. the more respectable-looking people are served first.
  - d. older people are usually served before others.
  - e.

46. If you make an appointment with an Englishman
- a. you must arrive exactly at the fixed time, or the appointment is cancelled.
  - b. you can be a few minutes late before the appointment is cancelled.
  - c. he waits for an hour or so before cancelling the appointment.
  - d. you must arrive at least fifteen minutes early.
  - e.
47. Even among English friends, invitation to a party, the theatre, etc.
- a. should be made at least two weeks in advance.
  - b. can be made a few hours in advance.
  - c. should always be made in writing and at least a few weeks in advance.
  - d. should normally be made a few days in advance.
  - e.
48. When an Englishman, speaking about his country, says, "This is a free country", he means that
- a. everybody can do whatever he/she likes.
  - b. everybody is free to vote or not to vote at election time.
  - c. everybody can do or say what he likes within certain limits.
  - d. everybody is allowed to speak freely at Hyde Park Corner.
  - e.
49. Generally, English people nowadays
- a. welcome change of any kind.
  - b. do not like change of any kind.
  - c. are still more conservative than many other peoples.
  - d. welcome change in technical matters only.
  - e.

50. English people are well-known for their
- a. spirit of compromise.
  - b. great enthusiasm for new political ideas.
  - c. fiery temper.
  - d. readiness to obey their government at all times.
  - e.
51. Newspapers in England are
- a. used for "fish and chips" only.
  - b. very widely read.
  - c. rarely read by the general public.
  - d. read by everybody: old and young, all over the country.
  - e.
52. In the English educational system
- a. a public school is actually a private school.
  - b. a grammar school teaches no grammar at all.
  - c. a technical school has nothing to do with technical matters.
  - d. a modern secondary school is usually very old.
  - e.
53. In present-day England
- a. there is still a high rate of illiteracy.
  - b. the rate of literacy is about 90%
  - c. the rate of illiteracy is high only among foreigners.
  - d. there is virtually no illiteracy.
  - e.
54. The word "Hunting" in England usually means
- a. hunting animals of all sorts.
  - b. fox-hunting only.
  - c. hunting birds and animals of all sorts.
  - d. only shooting birds with the help of a falcon.
  - e.

55. In present-day England, betting and other sorts of gambling are
- a. very popular
  - b. popular only among the rich.
  - c. forbidden and nobody actually practises them.
  - d. forbidden but everybody actually practises them.
  - e.
56. The theatre in England is
- a. forbidden by the Church.
  - b. frequented only by the rich.
  - c. very popular among all.
  - d. in a very sad condition.
  - e.
57. In present-day England
- a. cricket is more popular than other games in summer.
  - b. football is the most popular at all times.
  - c. golf is very popular among young people.
  - d. horse-racing is popular only among the rich.
  - e.
58. On Sunday morning in England
- a. everybody must go to church.
  - b. everybody usually goes to church.
  - c. not many people usually go to church.
  - d. only women go to church.
  - e.

59. The policeman in England is

- a. considered very friendly to the people in general.
- b. helpful only to women and children.
- c. generally disliked or at least avoided by people in general.
- d. concerned only with the pursuit of criminals.
- e.

60. In English houses nowadays (X)

- a. most people have telephones.
- b. most people have television sets.
- c. most people have refrigerators.
- d. most people have libraries.
- e.

APPENDIX V

British Control Group ( B.C.G. )

Wanstead County High School

Number of Students: 35

I	II					III	IV	V	VI
NO. of items	Option				Total	None of a - d. Total	No answer	Students answering item.	%age of 2:3
	a	b	c	d	1	2		3	
1	-	<u>31</u>	-	-	31	4	-	35	11.4%
2	<u>31</u>	1	-	-	32	3	-	35	8.6%
3	2	3	-	<u>22</u>	27	8	-	35	22.8%
4	3	1	9	<u>15</u>	28	7	-	35	20%
5 X	4	-	-	20	24	11	-	35	31.4%
6	1	<u>9</u>	3	<u>16</u>	29	6	-	35	17.1%
7	<u>20</u>	7	-	-	27	8	-	35	22.8%
8 X	14	1	7	1	23	10	2	33	30%
9	-	-	5	<u>24</u>	29	6	-	35	17.1%
10 X	9	7	-	1	17	16	2	33	48%
11	-	5	<u>24</u>	3	32	3	-	35	8.6%
12	1	<u>2</u>	-	<u>32</u>	35	-	-	35	00%
13	<u>23</u>	2	5	-	30	3	2	33	8.6%
14	1	-	<u>30</u>	-	31	4	-	35	11.4%
15 X	7	1	-	<u>15</u>	23	10	2	33	30%
16	1	<u>29</u>	-	1	31	4	-	35	11.4%
17	-	-	<u>23</u>	4	27	8	-	35	22.8%
18 X	12	6	3	-	21	13	1	34	38.5%
19	7	<u>17</u>	1	1	26	8	1	34	23.5%
20	-	<u>32</u>	-	-	32	3	-	35	8.6%
21	5	23	-	4	32	3	-	35	8.6%
22 X	4	15	1	-	20	14	1	34	41.2%
23 X	1	1	22	-	24	11	-	35	31.4%
24	3	3	-	<u>26</u>	32	3	-	35	8.6%
25	-	1	-	<u>34</u>	35	-	-	35	00%
26	1	<u>27</u>	-	2	29	5	-	35	14.3%
27	<u>29</u>	1	-	-	30	5	-	35	14.3%

APPENDIX V (CONTD)

I	II					III	IV	V	VI
28	1	<u>29</u>	-	3	33	2	-	35	5.7%
29	-	11	<u>19</u>	-	30	5	-	35	14.3%
30	<u>32</u>	-	3	-	35	-	-	35	00%
31	<u>33</u>	1	1	-	35	-	-	35	00%
32	-	2	-	29	31	4	-	35	11.4%
33	<u>21</u>	6	-	3	30	5	-	35	14.3%
34	8	4	3	<u>13</u>	28	5	2	33	15%
35	-	<u>33</u>	1	-	34	1	-	35	2.9%
36	5	1	<u>26</u>	-	32	2	1	34	5.9%
37	8	-	<u>25</u>	-	33	2	-	35	5.7%
38X	3	-	22	-	25	10	-	35	28.5%
39	4	-	1	<u>24</u>	29	6	-	35	17.1%
40	-	<u>29</u>	-	-	29	1	5	30	3%
41X	10	10	1	-	21	12	2	33	36%
42	3	1	12	<u>15</u>	31	4	-	35	11.4%
43	-	<u>20</u>	12	-	32	2	1	34	5.9%
44	8	-	<u>17</u>	4	29	6	-	35	17.1%
45	<u>27</u>	6	-	-	33	2	-	35	5.7%
46	-	<u>20</u>	6	3	29	4	2	33	12%
47	1	<u>17</u>	2	12	32	2	1	34	5.9%
48	3	2	<u>23</u>	2	30	5	-	35	14.3%
49	6	4	<u>16</u>	3	29	5	1	34	14.7%
50	<u>23</u>	-	-	-	23	12	-	35	34.2%
51	3	<u>17</u>	-	9	29	6	-	35	17.1%
52	<u>30</u>	2	-	-	32	2	1	34	5.9%
53	-	5	6	<u>17</u>	28	6	1	34	17.6%
54	<u>16</u>	14	4	-	34	-	1	34	00%
55	<u>32</u>	1	-	-	33	2	-	35	5.7%
56	-	1	<u>26</u>	5	32	2	1	34	5.9%
57	3	<u>25</u>	1	-	29	4	2	33	12%
58	-	-	<u>33</u>	-	33	1	1	34	2.9%
59	<u>31</u>	-	-	-	31	3	1	34	8.6%
60X	a/b = 2 ; b/c = 4 ; a-c = 24 ; a-d = 2								

NOTE: The items marked X are those discarded after validation.



APPENDIX VI

Total Scores on Each Option

K.S.S. (BOYS)

No. of students: 100

No. of Item	Option					No. of Item	Option				
	a	b	c	d	e		a	b	c	d	e
1	16	<u>67</u>	5	8	4	31	<u>94</u>	3	2	1	-
2	<u>83</u>	6	3	7	1	32	18	15	14	<u>50</u>	3
3	50	11	-	<u>39</u>	-	33	<u>54</u>	5	2	35	4
4	16	6	14	<u>58</u>	6	34	19	9	2	66	4
5	-	-	-	-	-	35	61	<u>19</u>	5	6	9
6	-	18	63	<u>19</u>	-	36	7	4	<u>81</u>	7	1
7	<u>10</u>	64	7	16	3	37	45	24	<u>26</u>	3	2
8	-	-	-	-	-	38	-	-	-	-	-
9	8	14	13	<u>58</u>	7	39	12	5	18	<u>62</u>	3
10	-	-	-	-	-	40	12	<u>14</u>	16	12	46
11	1	21	<u>72</u>	4	2	41	-	-	-	-	-
12	22	34	17	<u>10</u>	17	42	17	15	21	<u>45</u>	2
13	<u>61</u>	16	4	16	3	43	25	<u>51</u>	14	8	2
14	19	26	<u>35</u>	5	15	44	24	35	<u>28</u>	12	1
15	-	-	-	-	-	45	<u>79</u>	9	5	4	3
16	6	<u>83</u>	4	6	1	46	64	<u>11</u>	-	25	-
17	-	4	<u>71</u>	24	1	47	17	<u>10</u>	9	61	3
18	-	-	-	-	-	48	7	19	<u>50</u>	24	-
19	28	<u>14</u>	17	23	18	49	4	27	<u>40</u>	28	1
20	12	<u>80</u>	3	5	-	50	<u>42</u>	6	2	42	8
21	11	<u>42</u>	10	31	6	51	4	<u>27</u>	8	59	2
22	-	-	-	-	-	52	<u>64</u>	9	11	8	8
23	-	-	-	-	-	53	-	23	23	<u>50</u>	4
24	63	5	8	<u>14</u>	10	54	<u>26</u>	35	27	9	3
25	3	9	5	<u>81</u>	2	55	<u>66</u>	11	9	8	6
26	3	<u>50</u>	5	41	1	56	6	7	84	-	3
27	<u>86</u>	4	2	7	1	57	30	<u>46</u>	14	7	3
28	15	<u>13</u>	46	8	18	58	4	22	<u>68</u>	6	-
29	22	17	58	2	1	59	<u>68</u>	25	-	7	-
30	<u>60</u>	12	26	2	-	60	-	-	-	-	-

APPENDIX VII

Total Scores on Each Option

K.S.S ( Girls)

No. of students: 100

No. of	Option					No. of	Option				
Item	a	b	c	d	e	Item	a	b	c	d	e
1	14	<u>56</u>	-	11	19	31	<u>61</u>	16	12	6	5
2	<u>87</u>	4	-	4	5	32	5	29	9	<u>41</u>	16
3	65	5	7	<u>22</u>	1	33	<u>52</u>	15	-	30	3
4	26	5	19	<u>41</u>	9	34	6	9	23	<u>57</u>	5
5	-	-	-	-	-	35	<u>53</u>	<u>24</u>	8	9	6
6	-	49	38	<u>10</u>	3	36	15	3	<u>75</u>	7	-
7	<u>14</u>	56	13	17	-	37	53	11	<u>31</u>	-	5
8	-	-	-	-	-	38	-	-	-	-	-
9	10	8	13	<u>60</u>	9	39	22	19	16	<u>42</u>	1
10	-	-	-	-	-	40	11	<u>21</u>	19	7	42
11	17	27	<u>52</u>	3	1	41	-	-	-	-	-
12	17	15	20	<u>26</u>	22	42	25	14	17	<u>27</u>	17
13	<u>55</u>	13	9	6	17	43	39	<u>37</u>	12	3	9
14	6	24	<u>38</u>	2	30	44	4	4	<u>31</u>	54	7
15	-	-	-	-	-	45	<u>81</u>	4	6	8	1
16	1	<u>70</u>	8	20	1	46	65	<u>14</u>	5	11	5
17	7	10	<u>62</u>	12	9	47	21	<u>14</u>	13	43	9
18	-	-	-	-	-	48	27	17	<u>37</u>	19	-
19	28	<u>32</u>	17	14	9	49	5	47	<u>29</u>	18	1
20	18	<u>73</u>	-	1	8	50	<u>28</u>	13	37	13	9
21	-	<u>39</u>	30	22	11	51	-	<u>30</u>	-	66	4
22	-	-	-	-	-	52	<u>50</u>	12	4	14	22
23	-	-	-	-	-	53	14	19	16	<u>30</u>	21
24	70	1	6	<u>20</u>	3	54	<u>34</u>	7	33	17	9
25	5	13	-	<u>80</u>	2	55	<u>33</u>	16	11	15	25
26	11	<u>52</u>	-	35	2	56	1	9	<u>75</u>	13	2
27	<u>85</u>	-	5	9	1	57	18	<u>51</u>	7	23	2
28	4	<u>17</u>	50	12	17	58	20	18	<u>51</u>	7	4
29	13	12	<u>53</u>	14	8	59	<u>79</u>	9	4	2	6
30	<u>63</u>	5	24	5	3	60	-	-	-	-	-

## APPENDIX VIII

Summary: University Students (K.U.S.)

Boys: 6; Girls: 11 ; Total: 17

Item No.	Correct Scores				Item No.	Correct Scores			
	Male	Female	Total	%age		Male	Female	Total	%age
1	4	10	14	82.3	31	5	11	16	94
2	6	11	17	100	32	4	3	7	41.2
3	5	5	10	58.8	33	4	10	14	82.3
4	1	2	3	17.6	34	2	4	6	35.3
5	-	-	-	-	35	2	6	8	47
6	1	1	2	11.8	36	4	9	13	76.4
7	0	0	0	00	37	1	0	1	5.9
8	-	-	-	-	38	-	-	-	-
9	4	7	11	64.7	39	2	7	9	52.9
10	-	-	-	-	40	2	4	6	35.3
11	4	4	8	47	41	-	-	-	-
12	1	2	3	17.6	42	0	1	1	5.9
13	4	8	12	70.6	43	2	7	9	52.9
14	6	5	11	64.7	44	1	0	1	5.9
15	-	-	-	-	45	3	9	12	70.6
16	4	10	14	82.3	46	0	2	2	11.8
17	3	6	9	52.9	47	0	0	0	00
18	-	-	-	-	48	1	5	6	35.3
19	1	4	5	29.4	49	1	5	6	35.3
20	6	11	17	100	50	1	4	5	29.4
21	1	5	6	35.3	51	5	8	13	76.4
22	-	-	-	-	52	4	6	10	58.8
23	-	-	-	-	53	1	2	3	17.6
24	0	3	3	17.6	54	0	3	3	17.6
25	6	11	17	100	55	1	6	7	41.2
26	4	9	13	76.4	56	6	11	17	100
27	6	11	17	100	57	2	6	8	47
28	5	4	9	52.9	58	3	9	12	70.6
29	5	9	14	82.3	59	6	11	17	100
30	4	10	14	82.3	60	-	-	-	-
TOTALS . . . . .						144	297	441	
AVERAGES . . . . .					c.	48%	54%		
AVERAGE (BOYS AND GIRLS) . . . . .									c. 52%

## APPENDIX IX

Summary: Teachers (K.T.E.)

Males: 8 ; Females: 8 ; Total: 16

No. of Correct Scores					No. of Correct Scores				
Item	Male	Female	Total	%	Item	Male	Female	Total	%
1	8	8	16	100	31	8	6	14	87.5
2	8	8	16	100	32	8	8	16	100
3	8	8	16	100	33	8	8	16	100
4	8	6	14	87.5	34	4	5	9	56.3
5	-	-	-	-	35	4	6	10	62.5
6	4	0	4	25	36	8	7	15	93.8
7	8	6	14	87.5	37	0	0	00	00
8	-	-	-	-	38	-	-	-	-
9	4	4	8	50	39	5	8	13	81.3
10	-	-	-	-	40	0	8	8	50
11	8	8	16	100	41	-	-	-	-
12	8	8	16	100	42	6	5	11	68.8
13	4	8	12	75	43	8	6	14	87.5
14	4	7	11	68.8	44	0	0	0	00
15	-	-	-	-	45	5	8	13	81.3
16	4	8	12	75	46	4	4	8	50
17	8	8	16	100	47	3	4	7	43.8
18	-	-	-	-	48	4	8	12	75
19	4	5	9	56.3	49	5	5	10	62.5
20	8	8	16	100	50	8	8	16	100
21	8	8	16	100	51	8	8	16	100
22	-	-	-	-	52	8	6	14	87.5
23	-	-	-	-	53	0	3	3	18.8
24	8	4	12	75	54	0	1	1	6.3
25	8	8	16	100	55	4	0	4	25
26	8	8	16	100	56	8	8	16	100
27	8	8	16	100	57	5	8	13	81.3
28	8	8	16	100	58	8	8	16	100
29	4	5	9	56.3	59	8	8	16	100
30	4	0	4	25	60	-	-	-	-
TOTALS					=	289	298	587	
AVERAGES					=	72.3%	74.5%		
AVERAGE (MALE & FEMALE)					=	73.4%			

APPENDIX X  
COMPARATIVE TABLE  
SELECTION OF OPTIMUM CHOICE

No. of	Average %				No. of	Average %			
Item	B.C.G	K.S.S	K.U.S	K.T.E	Item	B.C.G	K.S.S	K.U.S	K.T.E
1	91	61.5	82	100	31	94	77.5	94	87.5
2	91	85	100	100	32	83	45.5	41	100
3	63	30.5	59	100	33	60	53	82	100
4	40.5	49.5	18	87.5	34	37	61.5	35	56
5	-	-	-	-	35	94	21.5	47	62.5
6	46	14.5	12	25	36	74	78	76	94
7	57	12	00	87.5	37	71.5	28.5	6	00
8	-	-	-	-	38	-	-	-	-
9	69	59	65	50	39	69	52	53	81
10	-	-	-	-	40	83	17.5	35	50
11	69	62	47	100	41	-	-	-	-
12	91.5	18	18	100	42	40.5	36	6	69
13	65.5	58	71	75	43	57	44	53	87.5
14	86	36.5	65	69	44	49	29.5	6	00
15	-	-	-	-	45	77	80	71	81
16	83	76.5	82	75	46	57	12.5	12	50
17	66	66.5	53	100	47	49	12	00	44
18	-	-	-	-	48	66	43.5	35	75
19	49	23	29	56	49	46	34.5	35	62.5
20	91.5	76.5	100	100	50	66	35	29	100
21	66	40.5	35	100	51	49	28.5	76	100
22	-	-	-	-	52	86	57	59	87.5
23	-	-	-	-	53	49	40	18	19
24	74	17	18	75	54	46	30	18	6
25	97	80.5	100	100	55	91.5	46.5	41	25
26	77	51	76	100	56	74	79.5	100	100
27	83	85.5	100	100	57	71	48.5	47	81
28	83	15	53	100	58	94	59.5	71	100
29	54	55.5	82	56	59	91	73.5	100	100
30	91	61.5	82	25	60	-	-	-	-

APPENDIX XICOMPREHENSION PASSAGE NO. 1

Read the following passage, then answer the questions at the end:-

Bill Fuller, the postman, whistled cheerfully (1) as he pushed his bicycle (2) up the hill towards old Mrs. Dunley's house. His work for the day was almost finished; his bag, usually quite heavy when he set out on his round, was empty now except for the letter that he had to deliver to Mrs. Dunley. She lived over a mile from the village (3) so that, when Bill had a letter for her, he always finished his day's work much later. He did not mind this, however, because she never failed to ask him in for a cup of tea.(4)

When Bill entered the gate (5) of Mrs. Dunley's house, he was surprised not to find her working in her garden.(6) She usually spent most afternoons there when the weather was fine. Bill went straight round to the back of the house, thinking that she might be in the kitchen.(8) The door was locked and the curtains were drawn. Puzzled, he returned to the front of the house and knocked hard on the door. There was no answer. Bill thought that this was very strange because he knew that Mrs. Dunley rarely left the house.

Just then he noticed that her bottle of milk, (9) which was delivered early in the morning, was still on the doorstep. This worried him. If Mrs. Dunley had not taken in her milk, perhaps she was ill. Bill walked round the house until he found an open window. It was small, but he just managed to squeeze through. He went into the hall.(10) There he almost fell over Mrs. Dunley, who was lying at the foot of the stairs, unconscious. Realising that there was little he could do for her, Bill rushed out of the house, stopped a passing car and told the driver to telephone (11) for an ambulance as soon as he got to the village.

Encircle the best item from a, b, c and d below:-

1. Why did the postman whistle cheerfully? Because
  - a. he always did that while delivering the mail.
  - b. he was riding a bicycle.
  - c. he was about to finish his day's work.
  - d. the weather was fine.
  - e. (I don't know).
2. How do postmen in England carry out their duties?
  - a. all on bicycles.
  - b. all on foot.
  - c. some on bicycles, others on foot.
  - d. some on bicycles, others on foot, others in cars.
  - e. (I don't know).
3. Are all houses in English villages far from each other?
  - a. Yes, they are. English people don't like to live very close to each other.
  - b. No, they aren't. English people like to live very close to each other.
  - c. Most of them are quite near; a few, however, may be a long way from the rest.
  - d. In most villages houses are on farms which are very far from each other.
  - e. (I don't know)
4. Why didn't Mrs. Dunley usually offer the postman a strong drink?
  - a. Because tea is the most common drink in English homes.
  - b. Mrs. Dunley was a woman; a man would offer the postman a strong drink.
  - c. Strong drinks are never used in English homes.
  - d. Mrs. Dunley was poor and couldn't afford to offer strong drinks
  - e. (I don't know)

5. Does every house in England usually have a gate?
- a. A separate house with a garden usually has one.
  - b. Every house or apartment in England must have one.
  - c. Only apartments have gates.
  - d. Only big buildings have gates.
  - e. (I don't know)
6. Does every house in England have a garden?
- a. All kinds of houses have gardens.
  - b. Only separate houses have gardens.
  - c. Every house or apartment has a roof garden.
  - d. Very few houses have gardens.
  - e. (I don't know)
7. The weat<sup>h</sup>er in England is
- a. always fine.
  - b. always cloudy.
  - c. either cloudy or rainy or cold.
  - d. usually changeable, but can be wet, cold, cloudy, warm or fine.
  - e. (I don't know)
8. What is there usually at the back of an English house?
- a. Only the kitchen.
  - b. The kitchen and a garden for vegetables.
  - c. The bedrooms.
  - d. The sittingroom.
  - e. (I don't know)
9. How do English families get their daily milk?
- a. It is bought daily from the shops.
  - b. It is ordered by telephone every morning.
  - c. It is provided by the cow which lives in the house.
  - d. It is left in bottles at the front door every morning.
  - e. (I don't know)



10. What is the hall in an English house? It is
- a. the wide room where visitors are received.
  - b. the very small room at the entrance of the house.
  - c. the sitting room.
  - d. the main dining room.
  - e. (I don't know)
11. How will the driver telephone for an ambulance?
- a. He can telephone from any house - all houses in England have telephones.
  - b. Probably from a public telephone booth.
  - c. He can telephone only from the post-office.
  - d. He must go to a bigger village and telephone from there.
  - e. (I don't know)
12. Where will the ambulance come from?
- a. From the village hospital or clinic which must have an ambulance.
  - b. From the city; an English village has no ambulances.
  - c. From the neighbouring town.
  - d. From the village-doctor's office.
  - e. (I don't know)
13. If you were the postman, what would you have done?  
(Answer in your own words).

APPENDIX XII  
COMPOSITION TOPICS

1. Describe the wedding of a relation or a friend that you went to. Say how the bride and the bridegroom met one another. Describe the formal marriage in detail. Then write about the celebrations, describing the food, the music, the dancing, and so on.
2. If someone offered to pay all your expenses for a month's holiday anywhere in the world, where would you go? Explain in detail why you would go there and say how you would travel. Then describe in detail what you would do when you were there.
3. Many people believe in ghosts, others do not. But many people have had some sort of experience in their lives which they cannot easily explain. Tell the story of something which has happened to you or to someone else which is not easily explained. (If you believe in ghosts, tell a ghost story that you or one that you know was personally involved in.)
4. Write about a big annual festival. Explain the reasons for this festival and describe in detail the preparations that are made at home or in your town or village for it. Also describe what happens on the actual day.
5. Write an account of a quarrel you once had with a friend or a member of your family, or a quarrel between two other people at which you were present. Explain the reason for the quarrel and describe how the quarrel ended. Include in your composition some of the actual words which were used during the quarrel.
6. Write a composition about a famous man or woman that is your favourite. (Leave out all political figures.) Describe his or her virtues and beliefs in details and say what you like most in him or her.

APPENDIX XIIIQUESTIONNAIREPart I: Reading

1. Which prescribed English books (main or supplementary you have read at school) <sup>have</sup> you enjoyed most?

a. .... b. .... c. .... d. .... e. ....

2. What sort of books do you borrow from the school library for general reading? (Mark each of the chosen items with a cross.)

(a) Arabic Books:

- |                       |                            |
|-----------------------|----------------------------|
| i. Arabic novels      | ii. Translated novels      |
| iii. Arabic plays     | iv. Translated plays       |
| v. Arabic biographies | vi. Translated biographies |
| vii. Others           |                            |

(b) Write down the titles of some of the books that impressed you most:

i. .... ii. .... iii. .... iv. ....

(c) English Books

- |                 |                  |
|-----------------|------------------|
| i. Novels       | ii Short stories |
| iii Biographies | iv. Plays        |
| iv. Others      |                  |

3. Arabic Journals:

Write down the names of some of the journals that you read regularly:

a. .... b. .... c. .... d. .... e. ....

4. English Journals:

What English journals do you read regularly?

a. .... b. .... c.

Part II: Mass Media (other than journals)

1. Which motion-pictures do you enjoy more: English or American?

English:

American:

2. Which of the following is your favourite topic in foreign motion-pictures? (mark the chosen topic with X).

- a. Detective      b. Love stories      c. Adventures      d. Musicals  
e. Social          f. Action and military      g. others

3. Which T.V. serials do you like most? (refer to the kinds mentioned in 2 above)

.....

4. Mention some of those serials that you have watched and liked very much:

- a. .... b. .... c. .... d. .... e. .... f. .... g.  
g. .... h. ....

5. What other T.V. programmes do you also like to watch?

- a. .... b. .... c. .... d. .... e. .... f. ....  
g. .... h. ....

### Part III: The Home

1. Is there a library in your house?

Yes:          No:

2. If there is one, what is the predominant nature of the books?

- a. in Arabic.          b. in English

3. Which members of your family can speak English well? .....

4. Is English used at all at home? .....

5. Which members of your family read English books or magazines? ....

6. Are any of your brothers or sisters

- a. at the university?      b. in the secondary schools?

7. Do some of these pursue their studies in English/American

- a. schools in Kuwait?      b. schools abroad? c. universities in  
England or America? (Give details) .....

Part IV: Travel

1. Where do you normally spend your summer holidays?
  - a. In Kuwait, b. In another Arab country, c. In Europe/England/  
America, d. Elsewhere
2. Have you ever been to England? .....
3. Have you ever been to America? .....
4. What did you like most in either of these countries?
  - a..... b. .... c. .... d. .... e. .... f. ....
5. What did you not like most there?
  - a. .... b. .... c. .... d. .... e. .... f. ....

APPENDIX XIV  
ARABIC TRANSLITERATION

Vowels, semi-vowels, etc.			Consonants		
Arabic Sound	English Sound	Arabic Translit.	Arabic Sound	English Sound	Arabic Translit.
ا	long a	a:	ب	b	b
و	long u	u:	ت	t	t
ي	long i	i:	ث	th(ink)	th
أ	short a	a	ج	(gara)age	j
و	short u	u	ح	Non-existent	H
ي	short i	i	خ	"	kh
أ	aw	aw	د	d	d
أ	ay	ay	ذ	th(at)	dh
شدة	Double letter	2 letters	ر	r	r
همزة	Glottal stop	ʔ	ز	z	z
و	w	w	س	s	s
ي	y	y	ش	sh	sh
			Non-existent	Non-existent	S
			"	"	D
			"	"	T
			"	"	DH
			"	"	'
			"	"	gh
			f	f	f
			Non-existent	Non-existent	q
			k	k	k
			l	l	l
			m	m	m
			n	n	n
			h	h	h

IMAGE REDACTED DUE TO THIRD PARTY RIGHTS OR OTHER LEGAL ISSUES



APPENDIX XVIVOCABULARY TEST NO. 1**A. COMPOUNDS:**

I. In each item you are given two or three simple words. Make one compound word (كلمة مركبة) out of each two or three to give the meaning stated. No. 1 is an example.

1. rise/sun: sunrise the rising of the sun (طلوع الشمس)
2. shed/blood: the shedding of blood (سفك الدماء)
3. ache/head: ache in the head (صداع)
4. dine/room: a room for dining (غرفة الطعام)
5. cut/sword: a cut made by the sword (جرح ناتج عن ضربة بالسيف)
6. silver/fox: a fox with a colour like silver (ثعلب فضي اللون)
7. man/servant: a servant who is a man (not a woman) (خادم)
8. elephant/cow: an elephant that is female (انثى الفيل)
9. mad/house: a house where mad people are kept (مستشفى المجانين)
10. sweet/shop: a shop where sweets are sold (دكان حلويات)
11. he/goat: a goat that is male (تيس، ذكر الماعز)
12. grind/stone: a stone used for grinding corn, etc. (حجر الطاحون)
13. hear/say: report, rumour, commontalk (اشاعة، كلام متداول)
14. up/keep: keeping things in good condition (صيانة)
15. public/schoolboy: a student of a public school (طالب بمدرسة عامة)
16. worthy/trust: worthy of trust (جدير بالثقة)
17. sea/sick: sick because of sea-travel (مصاب بدوار البحر)
18. red/blood: as red as blood. (احمر كالدم)
19. white/snow: very white (أبيض، ناصح كالثلج)
20. deep/knee: rising to the knees (بارتفاع الركبة)
21. colour/blind: cannot distinguish certain colours (مصاب بعمى الألوان)
22. brown/grey: brown and grey (رمادي على بني)
23. green/ever: green all round the year (دائم الخضرة)
24. over/anxious: more anxious than necessary (قلق أكثر من اللازم)



25. under/ripe: not ripe enough ( ناقص النضج )
26. date/to/up: modern, recent, new ( حديث ، عصري ، جديد )
27. out/live: live longer than ( يعيش بعد وفاة ..... )
28. come/over: beat, conquer ( يتغلب على )
29. up/hold: support ( يسند ، يدعم )
- 30 under/go: suffer, pass through ( يتحمل )
31. hand/made: made by hand ( مشغول باليد )



APPENDIX XVIIIVOCABULARY TEST NO. 2WORDS WITH SPECIAL PREPOSITIONS:

Underline the correct preposition from those between brackets:

1. The teacher was angry (from, at, with, of) him.
2. We arrived (at, to, into, ..... ) the city at night.
3. He came (with, by, in, on) train yesterday.
4. Many people complain (of, by, against, from) the heat.
5. Our class is composed (from, with, of, about) thirty boys.
6. I have no doubt (in, at, of, for) his ability.
7. The glass was full (with, from, by, of) water.
8. He was found guilty (by, with, of, in) murder.
9. He lives (from, on, at, with) his brother's money.
10. He is very proud (on, of, from with) his son.

APPENDIX XIX

Vocabulary Test No. 2

Classification of Results

No. of Students: 192

No. of Item & Choice	Schools								Total	Aver.
	A1	B1	C1	D1	E1	F1	G1	H1	192 st	%
1.a	7	3	3	8	7	6	4	4	42	22%
b	2	3	0	0	1	0	3	1	10	
<u>c</u>	17	21	15	10	16	15	17	15	<u>126</u>	<u>66%</u>
d	2	1	1	3	3	0	2	2	14	
2.a	9	2	3	3	7	6	2	2	<u>34</u>	<u>18%</u>
b	15	15	14	13	14	15	16	12	104	54%
c	2	8	2	4	4	4	4	4	32	
d	2	3	0	1	0	3	1	2	12	
3.a	3	0	2	0	2	1	2	0	10	5%
<u>b</u>	25	26	16	21	25	26	20	17	<u>176</u>	<u>92%</u>
c	0	2	1	0	1	0	2	0	6	
d	0	0	0	0	0	0	0	0	00	
4.a	3	7	3	3	5	6	3	2	<u>32</u>	<u>17%</u>
b	4	0	4	0	3	1	0	4	16	
c	4	5	2	2	3	3	3	4	26	
d	17	15	10	16	18	14	12	15	108	56%
5.a	17	14	10	12	15	16	12	10	106	55%
b	4	3	1	1	3	1	2	3	18	
<u>c</u>	6	11	8	6	7	8	9	7	<u>31</u>	<u>16%</u>
d	1	0	0	2	1	1	1	0	6	
6.a	20	20	9	13	19	21	10	12	124	65%
b	4	4	5	1	4	5	2	3	28	
<u>c</u>	3	4	5	3	3	3	3	6	<u>30</u>	<u>16%</u>
d	1	0	0	1	1	0	1	0	4	
7.a	1	3	1	2	2	3	2	0	14	
b	1	0	5	3	2	2	2	3	18	9%
c	0	1	0	1	0	1	0	1	4	
<u>d</u>	26	24	13	15	25	23	19	11	<u>156</u>	<u>81%</u>

APPENDIX XIX (CONTD)

Item	A1	B1	C1	D1	E1	F1	G1	H1	Total	Average
8.a	1	3	0	0	1	1	2	0	8	
b	13	10	9	9	12	10	9	10	82	45%
c	10	4	8	7	9	8	6	6	<u>58</u>	<u>30%</u>
d	4	11	2	5	6	6	5	5	44	
9.a	19	15	10	13	16	16	13	12	114	60%
b	5	3	7	4	5	6	4	4	<u>38</u>	<u>20%</u>
c	1	0	2	2	1	1	2	1	10	
d	3	10	0	2	4	6	3	2	15	
10.a	2	0	1	3	2	3	-	1	12	
b	12	14	8	8	12	11	9	10	<u>84</u>	<u>46%</u>
c	2	0	1	1	1	1	0	2	8	
d	12	15	9	9	10	12	10	13	90	47%

APPENDIX XX  
VOCABULARY TEST NO. 3

Choose the verb that best fits into each sentence; then in the blank space write only the letter a, b, c, d, or e that precedes the verb chosen.

1. The woman is ... (a) ... her hair.  
a. doing      b. making
2. Don't ... (b) ... any more trouble.  
a. do              b. make
3. The pupil ... (a) ... his examination.  
a. took              b. made              c. offered.
4. Yes, you ... (b) ... right.  
a. have              b. are
5. We ... (b) ... a walk along the river.  
a. made              b. took              c. did
6. He ... (a) ... his bicycle and went to school.  
a. got on              b. rode
7. He ... (a) ... an interesting lecture yesterday.  
a. gave              b. made              c. said              d. threw
8. I ....(a) ... my prayers five times a day.  
a. say              b. do              c. read
9. Please ... (a) ... the light!  
a. turn on              b. open              c. light
10. I ... (a) ... a strange dream last night.  
a. had              b. saw.

APPENDIX XXIVOCABULARY TEST NO. 4

Each of the following verbs has many meanings and can be used in many of the sentences below. Choose the verb that best fits into each sentence; then in the blank space write only the letter, a, b, c or d which precedes the verb chosen.

a. hold    b. bear    c. carry    d. catch

1. The book is so old that it will not .. (a).. together.
2. The ice is too thin to ... (b).. your weight.
3. He was .. (c).. a box on his shoulder.
4. ..(a).. him tight or else he will run away.
5. This tree ..(b).. no fruit.
6. The speaker was able to ..(a).. the attention of the audience.
7. He was able to ..(d).. the ball that I threw to him.
8. Never make a promise that you cannot ..(c).. out.
9. She was ..(a).. her hands in front of her face.
10. The pain was too great to ..(b)..
11. The boy was ..(c).. a message from his father.
12. Some hunters specialize in ..(d).. animals alive for the zoo.
13. She was ..(a).. the pen in her teeth.
14. Were you able to ..(d).. the train?
15. Some people cannot ..(b).. travelling by sea.
16. Be careful, or you will ..(d) a bad cold.
17. Will this box ..(a).. all your things?
18. He went out in the bad weather and was ..(d).. in the storm.
19. As the wood is wet, it won't ..(d).. fire.
20. We will ..(a).. a meeting next Wednesday.

## APPENDIX XXII

## Vocabulary Test No. 4

## Classification of Results

Number of Students: 2nd year= 50 ; 3rd year (Arts) = 44

3rd year(Sc)44 ; 4th year (Sc.) =46

Total = 184 students.

Item & Choice	Groups' Scores on All Choices					Total Scores on Each Ch.			
	2nd	3rd.A	3rd.S	4th,Sc	Total	Right	Wrong Choices		
						Choice	1st	2nd	3rd
1. <u>a</u>	<u>12</u>	<u>14</u>	<u>28</u>	<u>10</u>	<u>64</u>	<u>35%</u>			
b	16	14	4	14	48	.26%			
c	14	12	8	14	48	.26%			
d	8	4	4	8	24				.13%
2. <u>a</u>	8	8	6	2	24			13%	
<u>b</u>	<u>16</u>	<u>12</u>	<u>16</u>	<u>24</u>	<u>68</u>	<u>37%</u>			
c	20	16	16	13	70	.38%			
d	6	8	6	2	22				12%
3. <u>a</u>	16	14	10	18	58		32%		
b	0	4	8	2	14			8%	
<u>c</u>	<u>26</u>	<u>22</u>	<u>26</u>	<u>26</u>	<u>100</u>	<u>54%</u>			
d	8	4	0	0	12				6%
4. <u>a</u>	<u>2</u>	<u>10</u>	<u>14</u>	<u>10</u>	<u>36</u>	<u>20%</u>			
b	14	6	0	2	22			12%	
c	8	6	0	2	16				8%
d	26	22	30	32	110		60%		
5. <u>a</u>	12	10	6	10	38			21%	
<u>b</u>	<u>12</u>	<u>10</u>	<u>14</u>	<u>4</u>	<u>40</u>	<u>22%</u>			
c	26	18	22	32	98	.53%			
d	0	6	2	0	8				4%
6. <u>a</u>	<u>4</u>	<u>4</u>	<u>8</u>	<u>22</u>	<u>38</u>	<u>21%</u>			
b	22	8	12	8	50		27%		
c	0	8	2	4	14				8%
d	24	24	22	12	82	.45%			
7. <u>a</u>	10	10	18	6	44	.24%			
b	6	0	4	0	10				5%
c	4	10	8	0	22		12%		
<u>d</u>	<u>30</u>	<u>24</u>	<u>14</u>	<u>40</u>	<u>108</u>	<u>59%</u>			



APPENDIX XXII (CONTD)

396.

8.	a	14	10	6	6	36	.....	20%	
	b	28	22	18	10	78	.....42%		
	<u>c</u>	<u>8</u>	<u>6</u>	<u>16</u>	<u>28</u>	<u>58</u>	<u>32%</u>		
	d	0	6	4	2	12	.....	6%	
9.	<u>a</u>	<u>30</u>	<u>24</u>	<u>20</u>	<u>38</u>	<u>112</u>	<u>61%</u>		
	b	10	14	18	2	44	.....24%		
	c	4	4	6	4	18	.....10%		
	d	6	2	0	2	10	.....	5%	
10.	a	12	4	2	0	18	.....10%		
	<u>b</u>	<u>20</u>	<u>16</u>	<u>16</u>	<u>36</u>	<u>88</u>	<u>48%</u>		
	c	10	12	20	4	46	.....25%		
	d	8	12	6	6	32	.....17%		
11.	a	16	24	24	14	78	.....42%		
	b	10	2	2	0	14	.....8%		
	<u>c</u>	<u>14</u>	<u>10</u>	<u>6</u>	<u>30</u>	<u>60</u>	<u>33%</u>		
	d	10	8	12	2	32	.....17%		
12.	a	10	8	10	6	34	.....18%		
	b	14	10	10	6	40	.....22%		
	c	4	6	8	0	18	.....10%		
	<u>d</u>	<u>22</u>	<u>20</u>	<u>16</u>	<u>34</u>	<u>92</u>	<u>50%</u>		
13.	<u>a</u>	<u>20</u>	<u>16</u>	<u>16</u>	<u>30</u>	<u>82</u>	<u>44%</u>		
	b	8	6	4	2	20	.....11%		
	c	16	16	20	10	62	.....34%		
	d	6	6	4	4	20	.....11%		
14.	a	0	2	4	0	6	.....3%		
	b	14	6	16	2	38	.....21%		
	c	8	6	8	2	24	.....13%		
	<u>d</u>	<u>28</u>	<u>30</u>	<u>16</u>	<u>42</u>	<u>116</u>	<u>63%</u>		
15.	a	4	10	6	8	28	.....15%		
	<u>b</u>	<u>28</u>	<u>20</u>	<u>16</u>	<u>32</u>	<u>96</u>	<u>52%</u>		
	c	10	4	4	2	20	.....11%		
	d	8	10	18	4	40	.....22%		

APPENDIX XXII (CONTD)

16. a	10	16	20	2	48	.....	.26%		
b	12	2	2	0	16	.....	.....	.8%	
c	4	4	6	0	14	.....	.....	.....	.8%
<u>d</u>	<u>24</u>	<u>22</u>	<u>16</u>	<u>44</u>	<u>106</u>	<u>58%</u>			
17. <u>a</u>	<u>4</u>	<u>4</u>	<u>2</u>	<u>8</u>	<u>18</u>	<u>10%</u>			
b	14	4	6	14	38	.....	.....	.21%	
c	32	30	30	22	114	.....	.61%		
d	0	6	6	2	14	.....	.....	.....	.8%
18. a	6	4	8	5	24	.....	.....	.....	.13%
b	22	16	10	14	62	.....	.....	.34%	
c	16	20	22	16	74	.....	.40%		
<u>d</u>	<u>6</u>	<u>4</u>	<u>4</u>	<u>10</u>	<u>24</u>	<u>13%</u>			
19. a	4	0	0	2	6	.....	.....	.....	.3%
b	12	22	16	2	52	.....	.28%		
c	10	2	8	2	22	.....	.....	.12%	
<u>d</u>	<u>24</u>	<u>20</u>	<u>20</u>	<u>40</u>	<u>104</u>	<u>57%</u>			
20. <u>a</u>	<u>4</u>	<u>16</u>	<u>26</u>	<u>36</u>	<u>82</u>	<u>44%</u>			
b	20	6	0	4	30	.....	.....	.17%	
c	16	2	0	4	22	.....	.....	.....	.12%
d	10	20	18	2	50	.....	.27%		
Total Correct Scores	334	304	310	544	1492				
%age	33%	35%	35%	59%	<u>40%</u>				

APPENDIX XXIII  
STRUCTURAL TEST

Encircle the letter a, b, c or d which precedes the BEST completion of each of the following sentences:

1. I ..... an aeroplane there.  
a. am seeing    b. seeing    c. will see    d. see
2. I was sitting in my room, reading, when suddenly the door .....<sup>(1)</sup>... open and in .....<sup>(2)</sup>... a man and .....<sup>(3)</sup>... his pistol at me.  
a. burst, came, aimed                      b. has burst, has come, has aimed.  
    1                      2                      3                      1                      2                      3  
c. bursts, comes, aims                      d. bursting, coming, aiming  
    1                      2                      3                      1                      2                      3
3. I feel hungry; I want .....  
a. I eat                      b. eat                      c. to eat                      d. that I may eat
4. Ali ..... to the party last night.  
a. not went                      b. he not go    c. did not go                      d. do not went
5. It is already 9 o'clock, but the guest ..... yet.  
a. has not arrived                      b. not arrived  
c. did not arrive                      d. not arrive
6. Twenty aeroplanes are said ..... down yesterday.  
a. were shot                      b. to were shot    c. to shoot    d. to have been shot
7. You ..... him yesterday.  
a. must saw                      b. must see    c. must have seen    d. must be seeing
8. While her husband was in the army, she ..... to him once a week.  
a. wrote                      b. was writing    c. was wrote    d. was write
9. Yesterday, from six to seven, we ..... to an interesting play on the radio.  
a. were liston    b. listening    c. listened                      d. have listened
10. They sang happily while they ..... home.  
a. were drive    b. drive                      c. driving                      d. drove

11. I'd rather ..... me now.  
a. pay                      b. will pay    c. paid                      d. to pay
12. Suppose we ..... to see the show.  
a. went                      b. go                      c. will go                      d. were go
13. I wish I ..... the fellow's name so that I can tell you.  
a. knew.                      b. will know    c. have known                      d. know
14. God ..... you!!  
a. helps                      b. helped    c. help                      d. has helped
15. I hereby ..... you my daughter in marriage; she is your wife now.  
a. gave                      b. give                      c. have given                      d. giving
16. Remember the favours I ..... to you.  
a. did                      b. have done    c. had done                      d. have done
17. Historians ..... that the very quick spread of Islam was a kind of miracle.  
a. agree                      b. agreed                      c. are agreeing                      d. agreeing
18. Look what you .....!!  
a. did                      b. done                      c. have done                      d. had done
19. I ..... here since 1928.  
a. have been living    b. am living    c. still living                      d. live
20. I ..... to the cinema twice this week.  
a. went                      b. go                      c. am going                      d. have been
21. George ..... out.  
a. has just gone    b. just went    c. is just gone                      d. just now went
22. Wait till I ..... my coffee.  
a. have finished    b. finished                      c. finishing                      d. shall finish
23. When we arrived on the field, the match ..... already started.  
a. has                      b. was                      c. had                      d. (no words required)
24. I was told that he .....  
a. had gone                      b. has gone                      c. went                      d. is gone

25. They ..... each other for years when they started to quarrel  
a. were know      b. were knowing      c. had known      d. knew
26. If he ....., he would have come.  
a. knew      b. had known      c. were knew      d. were know
27. I ..... to catch the 8.30 train, but found it was gone.  
a. was hoped      b. have hoped      c. was hoping      d. had hoped
28. I ..... my homework by ten o'clock tonight.  
a. have written      b. am wrote      c. shall have written      d. shall be wrote
29. Ahmad ..... in a comfortable chair reading a book.  
a. is sitting      b. sat      c. sitting      d. sits
30. Why are you in such a hurry? Where .....?  
a. are you going      b. you go      c. do you go      d. going
31. When she returned, the servants ..... the table.  
a. were clear      b. were cleared      c. were clearing      d. clearing
32. He ..... two letters every week.  
a. was write      b. was writing      c. was wrote      d. used to write
33. In another year I ..... tea in Ceylon.  
a. am grow      b. am growing      c. shall be growing      d. shall be grow
34. I ..... tired.  
a. feel      b. am feeling      c. feeling      d. am feel
35. He ..... fault with whatever I do.  
a. is always finding      b. always find  
c. always finding      d. finds forever
36. .... that house over there?  
a. See you      b. Do you see      c. Are you seeing      d. You seeing
37. I ..... you are right.  
a. am knowing      b. knowing      c. am know      d. know
38. I ..... there next week.  
a. going      b. go      c. am going      d. am going to go

39. I ..... a dinar for a worthless article like this!

a. am not paying

b. shall not pay

c. do not pay

d. am not going to pay

40. I ..... the children to the Zoo on Friday.

a. shall take

b. taking

c. am taking

d. take

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